

THE
CENT
OF SCIP

H. BROUGHTON.

TO THE MOST HIGH AND MIGHTIE PRINCE

ELISABET, BY THE GRACE

OF GOD, QUEENE OF

Englande, France, and

Irelande, defender

of the fayth.

&c.



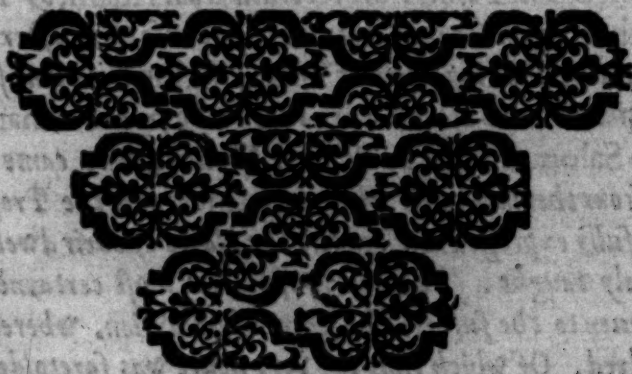
THE whole Booke of GOD (most
gracious Soueraigne) hath so great
an harmony, that euery part of it
may be knowne to breath from one
Spirite. Al soundeth the same poynt:
that by CHRIST the sonne eter-
nall, we are made heyres of lyfe:
whom they that knowe not, abide
alwayes in wrath. Prophecyes in

euery age, the first larger, the later narrower, all briefly tolde,
all for euent fully recorded: these shewe the constancy of this
truech. The lyke reuolutions are of Abraham, Iacob and his
children togeather, of Sem's house: & againe to Iapheth's sonnes,
and all families: wherein the former be stamper of the later: so
that in one speach, an other thyng also is spoken. These shew
the eye of IEHOVAH, and his spirite. The kinredes, places,
and tymes, the lyghtes of narrations, are registred so profitably:
that it shoulde be a blasphemy to affirme any one to be idle.
Our LORD his Fathers are recorded from Adam, by Dauid
and Nathan, to his Grandfather Ely: like wise they, after whom
he is heyre to the kingdome of Dauid, Salomons lyne so long
as it continued: and afterwarde they who from Nathan were
heyres to Salomons house. So other Families, who came all of
one, as from them all come: they by Moses and the Prophetes
be plentifully expressed. In like sort the places of their dwellinges
are cleerely taught. The course of time is most certaynely ob-
serued: euen to the fulnes, the yeere of saluation, wherein our
Lorde dyed. Of which time the very houre was foretolde by an

Angell, not seauen yeeres before, but seauentie tymes seauen yeeres. Dan 9.24. To this all, other Ebrewes and prophane Grekes, beare witnesse strongly agaynst them selues. These helpes be starres in the Story. The frame of all this, with coupling of ioyntes and proportion of body, will much allure to study, when it is seene how about one worke all Families, Countries, and Ages, buylde or pull downe: and finde the kindnes or seueritie of GOD. For this worke I endeoured, to call auncient Ebrewes and Grekes, to further the buylding of iustice and peace, to come from Salem and Athens, to these endes of the earth, the possession of Christe: to speake in Englande the tongue of Eber and Laman. This my paynes, I humbly present to your Maiestie.

Your Maiesties
Subiect,

HUGH BROUGHTON.



To the Reader.

FOR the better vnderstanding of DANIEL, who mentioneth large Kingdoms, and pictureth them: this Table of the North part will giue some light: which sheweth where NOE his sonnes dwelt, by the notes which you see at them. Those Families giue names to great Realmes, and are found in Greeke Heathen writers: placed of them as in this Table. The Kings which DANIEL speaketh of are ioyned to their pictures. A short Chronicle is added: but the breuitie will require diligence. A. B. C. D, printed in the Pictures, are expounded ouer the Beare, and placed in the Chronicle ouer the tree.

Iaphets sonnes.

גומר I
מגוג II
מדי III
יון IV
תובל V
משח VI
תירס VII

Gomer, or Gamer, in the 70.
Magog.
Madai.
Iauan.
Tubal.
Meshech.
Thiras.

Κύρια ὀνόματα φερόμενα παρὰ
τοῖς ἑξῆς φερόμενα Νῶε υἱῶν.
Ιαπτιγονίδαι.
Καμαρόται, Κιμμέριοι.
Μαγῶγ, Γυγαῖα, Γίγας.
Μήδ @.
Ιάων.
Τισαφλῶς, Θαλῆς.
Μέχοι, Μαζάνα.
Θράξ.

Gomers sonnes.

אשכנז VIII
רפח IX
תגרמח X

Ascanas.
Riphath.
Togarmah.

Ασκανί.
Ριφαθ @.
Τεγαρμαί.

Iauans sonnes.

אליש XI
תרשיש XII
כתי XIII
דוד XIII

Elifha.
Tarshish.
Kittim.
Dodamin, or Rho.

Ηλιε, Ελλε.
Ταρσις.
Κίτιοι, Κίτιον, Μακρῆτα.
Ανδῶν, Ρόδ @.

Sems sonnes.

עילם I
אשור 2

Elam.
Asshur.

Ελουμ @.
Ασσυρ.

Sems sonnes.

עיל 1
אשור 2
ארפכעד 3
לד 4
אדם 5

Elam.
Asshur.
Arphaxad.
Lyd.
Aram.

Ελαμῶν.
Assur.
Arphaxad.
Lyd.
Aram.

Arams sonnes.

עז 6
חול 7
גתר 8
מס 9

Vs, or Aus.
Chul.
Gether.
Mash.

Αυσίτες, Αυσίται.
Χόλλαι.
Γαθαράν. Αδαίαν, Διπαράν.
Μάσην.

Ioktans sonnes.

ΙΩΚΤΑΙ,

אלמוד 10
שלף 11
חצרמוות 12
יראח 13
חודורם 14
אוזל 15
דקלח 16
עבאל 17
אבימאח 18
שעבא 19
אופיר 20
חוייל 21
יובב 22

Elmodad.
Shalaph.
Hatzarmaueth.
Iarach.
Hadoram.
Vzal, or Auxal.
Diklah.
Obal, Ghobal.
Abimacl.
Sheba.
Ophir.
Chauila, or Auila.
Iobab.

Ελμωδῶν, Ημωδῶν.
Σαρίφοι, Σαλίσσιοι.
Σαρμαίται.
Αρχαίται.
Ιουδαι, Ορείται, Ρύμμι.
Αυζακίαι, Ωζῶν.
Δικκλήϊν, Θέκκῆς.
Οϊκαίῆς, Καβολίται.
Ιμακί.
Σουβῶν, Σάβαν.
Οφείρ ἢ Αἰδα ἔτι τοῖς ἰδοῖν.
Ιοβῶν.

Chams sonnes.

כוש a
מצרים b
פוט c
כנען d

Cush.
Mitzraim.
Put.
Canaan.

Χίμμις, Αἰμμιῶν.
Κῶσι ποταμός παρὰ τοῖς Ἰουδαίοις ἀπὸ τοῦ
Μίτσε.
Γαταῖα.
Χαμμοῖα.

Cush his sonnes.

סבא e
חוייל f
סבתא g
רעמא h
סבתא i

Seba.
Chauilah.
Sabatha.
Regmah.
Sabtecha.

Amongest these
dwelle the sons
of Nachor, Lot,
Ketura, Ismael,
and Esau.

Σαυῶν.
Αἰλα.
Σαυκαδα.
Ρέμμα.
Σαχαλῆται.
Ἰκχουὶ ἢ ὡς Na-
χωρ, Αἰτ, Χίττιαν,
Ισμαὴλ καὶ Ηἰαν
συμμεγίστας τῶν τοῖς
ἰσποισαν Αραβίας ἢ
Ερημίας· τοῦτοι
συμμεγίστας.

Regmah his sons

שעבא k
דדן l

Sheba.
Dedan.

Σαβαῖοι, Αουαῖοι.
Αλ. Σαδανον. Δαῖδαν παρὰ τοῖς
Εβραίοις ἢ φρίται, ὅσοι ἴπῳ ἰδόν.

Mitzraims sons.

לודים m
ענמים n
להבים o
נפתחים p
פתרסים q
כסלחים r
כפתורים s
פרלחים T

Ludim.
Ananim.
Lehabim.
Nephthuchim.
Pathrusim.
Casluchim.
Caphtorim.
Philistim.

Αἰδαν ποταμός.
Νέβαν, Νεμωδῶν, Ανεῖς, ὕψους.
Αἰβους.
Ναβῶν, Ναβῶδαν.
Φαρίσοι.
Ευλικαῖς. Κάστοι.
Καφα, ἢ Θαλα, Σαβερῶν.
Γαλαστῶν.

Μάρτυρες ἀγαναῖς Μαῦσος Ἰζον ἢ ἔτις,

Χαίρας κλειόντες κλίσσι Νῶε τικῶν.

Ερρίβ, ὅσοι γεννηθῶν τι λόγους, χαίροντι τι, χαίροντι τι

Μυδαζιδν ἄλλω ὕμμις ἀμφοτέρω.

To the Reader

Of the better understanding of
Darius, who interposed large
Kingdoms and Kingdoms: this
Table of the 14th part will give some light
with the words which are in his own hand
by the words which are in the margin: and the
names given to the several Kingdoms, and the
found in the same: and the names of the
them as in this Table: the words which are in
the Greek of the 14th part will be better
A short Christian history of the Kingdoms
will require little more: and the names
and figures are explained in the margin
and placed in the Christian history.

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**The Preface, shewyng the summe of the Booke,
directions to the Reader, and the olde reading
of the Law and the Prophetes.**

THE holy writers haue a perfect consent, in their doctrine of lyfe eternall : which as from one mouth teach, how that standeth in knowing the true GOD, who is but one: and the sending of IESVS CHRIST. All Families were hereby to looke for grace, in all Countries and Ages. Some speciall the holy Writers do mention, for the olde worlde, and the worlde now. Ten of the fyrst are Fathers, not onely to our LORD, but to all Nations. They were all faythfull, and shoulde moue their Chyldren to beare in their brestes *VRIAM* and *THVMIMM*, *Fayth* and *Love*. They had *Abel* an ensample of being faythfull vnto death for Christ, to fynde an eternall crowne of life. *Cain* and his house warned them of their corruption, taken from Parentes, that they shoulde looke for regeneration. The destruction of the men that delyted in *Caines* wayes, whose bodes wrinkled by the deluge, whose spirites are in prison : These shew that the eternall spirite of Christ, hath in long patience a iust kingly anger. Of this olde Worlde, the Writers olde and new, teach the same. Their places are lytle mentioned : but § our Fathers ages are wonderfully layde downe by the heauenly Father, teachyng vs as babes be taught. Thrife they are reckoned : how olde they were when they begate their sonne : how long they lyued after : and how much those two numbers make. This sheweth that the Story is penned for the simple and chyldren. The sundry comparisons wyll occupy the wysest. The olde Families of the worlde now, are set foorth sufficiently. ‡ *Sem* keepeth in one lyne a name vntyll he commeth, who is blessed for euer : whose name none knoweth but hym † selfe. * Vnto *Sem* and his blessing al his Families, *Iapheths* and *Chams* were to looke : they soone turned asyde. For, buyldyng *BABEL* to make them selues a *Shem* or name, despising *SEM*, they founde a Shame. Their tongues became seauentie of one : their dwellynges were parted accordyngly : their whole state was a Confusion, and they perished for euer, that repayed not to *Sems* Tentcs. The fyrst Families *Moses* nameth, and their places : which the Prophetes describe where they dwelt, by their merchandize, as to *Tyrus* *Eze. 27.* or by their Warres. The Hea then kept styll a memory of these fyrst poyntes, but full of fables. *Cassim* and *Iapet*, they beare in mynde, whom they call the sonnes of the earth : *Sem* they forgate, and all aboue. The Families scattered from *Babel*, left their names vpon their Countries, which yet abyde in Greke writers. Their Warres generall agaynst the faythfull, *Moses* prophcyed, vnder *Assur*, and *Cittim*. The Prophetes and Apostles recorde what fell out. Cities here, chiefly two for name are to be marked : the low *IERVS.ALEM*, (which the faythfull styl helde, or looked to holde, vntyl the LORD came) and the high *IERVS.ALEM* buylt by the *GOSPEL* euery where, which *Cittim* or *Italy*, that destroyed the low, shoulde labour alwayes to besiege, tyll GOD sendes his enemies a finall destruction. The course of tymes with the Lord his nation was truly kept of the faythfull and faythlesse. From the creation to *Abrahams* promise : thence to the coming from *Egypt*, to the foundation of *Salomons* Temple, to the Captiuitie & burning of the Temple, to the returne to buylde it : || and thence to the death of our Lord. For euery partition of these tymes, auncient consent of *Hebrewes* and *Greekes* may be brought. I wyll labour to set foorth all these poyntes bresly, from the beginning, folowing the order of tyme measured by Stories of our Lord his kinred. The places of auncient dwellinges shalbe ioyned in one Map, of the north part, when *Chams* house, *Sems*, and *Iapheths*, all three in *Daniel* fight with the auncient kingdomes agaynst the blessed of *Sem* and king-

The summe of
the Scriptures.
Iohn. 17.

The olde
worlde, &
the newe
worlde.

Iob. 22, 16.
1. Pet. 3, 19.

§ Our Fathers
ages.
The beginning
of Genesis is
fitted to the
capacitie of
chyldren.
‡ *Sem* keepeth
a name vntyl
Christ *Luk. 3.*
† *Apo. 19, 22.*
* *Gen. 9.*
Babel.

Virgil *Geor. 1.*
vnder *Assur* &
Cittim are
comprehended
the generall op-
pressions : and
the Churches
chiefe stories
are in the low
& high *Ieru-
salem.*

|| The genera-
tions in *Math. 3.*
and *Luke 3.*
for the 490
yeres. *Dan. 9.*
shake the
Greekes acco-
vnto our
yeare 200 y.

THE PREFACE.

One Mappe
was to be
made of the
eldest names: &
an other with
later names of
dwellers.
The Romanes
are not in the
Image Dan. 2.
or beaſt. Da. 7.

Math. 23, 2.

* Ifaac ben
Arama. fol 2 b
|| Thoſe ſcillars
they call Petaroth
expoſiti-
ons.
Directions for
the Reader.

Maniſeſt faultes
as Luke for
Mat. Aſa for
Achaz, and
ſuch, many
the Readers
gentlemen muſt
amende.

kingdome of *Chriſt*. That Mappe was to be larger in breadeth then the quantitie of this Booke. In it Pictures are grauen, onely of the tyrannous kingdomes that *Daniel* ſpeaketh of, who are conſumed by the byrth of our Lord, whereof the *Romanes* are no part. For all the Image, and fourth Beaſt was to periſh before the incarnation of *Chriſt*, *Ieruus* do conclude agaynſt vs, againſt trueth, and their owne ſaluation vpon that our errour, Doubtles *Rome* in the ende reuiueth their impietie, folowyng their manners very neare: wherby many haue thought *Daniels* Prophecy to blame the *Romanes*. For playnnes and diſtinction herein, I wyll in a Mappe of an other quantity let downe *Rome*, and ſome other later names of Countries, with ſome ancient, as the ſtory ſhal require: and compare alſo by moſt liuely Pictures out of Scripture, the *Romans* with *Daniels* Kingdomes. This whole View I call A *CONCENT OF SCRIPTVRE*, becauſe it would ſhewe that. Through the booke are other Titles touching time & perſon, for the preſent matter. And wheras I often compare briefly, later writers with former: to ſhew the Reader how he him ſelfe may do that more at large: I lay downe fyrſt in this Preface a table of the *Ieruus*, ſhewing how they read the Prophetes. *Phariſees* they are at this day, who keepe a recorde of this: and of the *Phariſees* of olde, for this much the Lord gaue a teſtimonie that they ſate in the Chayre of *Moses*, *Elias* in *Thiſbi* in the worde *PETAROTH*, recordeth this occaſion, to haue been the beginning of *Petaroth*: that when *Antiochus Epiphaneſ* forbade to reade *MOSES* law (*which was parted into ſo many || ſections, as be Sabbathes in an yeere.) In ſtead of *Moses* they choſe a part of ſome Prophet lyke vnto it: which cuſtome of readyng they kept ſtyll, after their libertie reſtored to uſe *Moses* and his ceremonies freely. Before you come to that Table, I wyll here geue direction for the reading of this Booke, touching the two Tables conteynyng the Fathers ages, and certayne other poyntes. The number vnder the Father ſheweth what his age was when the Sonne ſet in that lyne was borne. The other numbers ſhew his age at the Nephewes byrth ouer agaynſt it: or at the iſſue of the matter, noted in that lyne. Afterwardes you haue ſundry tytles of their tymes parted: as Promiſe, Egypt, Temple, Diuiſion, Captiuitie, Seauens, whereupon the chiefe knottes ſtande. Alſo the tymes are noted by our Lordes byrth, by the age of the Worlde, and ſundry perticuler men, which the Reader may know in markyng what man famous in Story is agaynſt the fyrſt number. Moreouer, touchyng the Columne, vnderſtande that you ſhalbe often to marke by the matter, that the ſayinges depend not vpon the next aboute them, but vpon thoſe that be on the other Columne oueragaynſt them. A marke you haue to note an vncertaynetie in the tyme of ſome Stories, that touch not Chronicle: this is the forme of it. ‡ as in *Hexron*: but there the Corrector was deceyued, who placed his byrth neare *Iosephes* death, though he was borne before *Iacob* came to *Egypt*. Other notes touchyng tymes, two of one kynde ſhewe, eyther that the Narration is dryuen from the due tyme: and ſhoulde looke to the marke of the ſame forme: or compareth one Kinges reigne with an others, as you oft ſhall fynde in *Judah* & *Iſrael*. Teſtimonies I cite ſhort: and in one claufe drawn from ſundry, I name but one Author, when about that place I had named ſome other, for moſt of the matter there layde downe. The common Latine tranſlation, whoſe ſoeuer it is, I named it as the Title goeth, *Ierom*. Abbreuiactions chiefly be theſe. b. for borne, d. for dyeth, y. for yeeres. Once faulty C. for Ch. Chriſtes. For other names, *Antiochus Epimanes*, and *Epiphaneſ*, *Appian Archilaus*, *Artaxall*, *Athanaus*, *Carthuſianus*, *Clemons Alexandrinus* in *Stromatibus*, *Cedrenus*, *Dio.* for *Dioniſius*, *Halicarnaffeus*, *Diodorus Siculus*, *Hyllaſpis*, *Elias Lemita*, *Epiphanius*, *Euſebius*, *Florus*, *Herodotus*, *Homer*, *Iliades*, *Horace*, *Ierome*, *Iosephus*, *Irenaeus*, *Iuſtin* the hitoriographer, *Iuſtinal*, *Maſſachet*,

THE PREFACE.

Massebeth, once faulty for *Halacoth* in *Maymony*, *Nazianzenus*, *Pausanias*, *Plato*, *Plutarch*, *Polybius*, *Ptolomy* in *Almagesto*, *Rabbi Abraham*, *Sadaias*, *Strabo*, *Thucydides*, *Tully*, *Valerius maximus*, *Virgil*, these be the most names, noted by abbreviations: other wordes shortly named, by the matter may be guessed at, or be so common, that every one knoweth them.

Now I will returne to speake of the ancient maner of readyng *Moses* and the *Prophetes*. *S. Iames* sheweth *Actes 13, 27.* that *Moses* was of olde tyme read in the Synagogue in every Citie every Sabbath. *Maymony* writeth of that in Volume 1. *Birchat Cohanim* from *Cha. 12.* that *Moses* ordeyned that custome: and that *Ezra* renewed it after the returne: and that in his tyme, (long before *Antioch Epiphanes*) Lectiōnes of the *Prophetes* were by him chosen out, agreeable in number and matter to the Lectiōnes in *Moses*. They began in the Feast of Tabernacles, and in a yeere finished all. After the readyng of the Law and the *Prophetes*, they that woulde, hauing leaue of the ruler of the Synagogue, spake vpon those Scriptures. That we see was reteyned *Act. 13, 15.* I haue set downe their Sectiōnes, and Lectiōnes, as they part *Moses*, and haue put forth their *Petaroth* at Venice by *Bomburgius* in one Booke.

The Rabbines
comonly make
Ezra the au-
thor of the
Petaroths
distinctions: not
agreeing with
Elias Leuita.

THE LAVV.

THE PROPHETES.

1	GENESIS. Chap. 1.
2	chap. 6, 8. Verse.
3	chap. 11.
4	chap. 18.
5	chap. 23.
6	chap. 25, 26.
7	chap. 28, 10.
8	chap. 32, 2.
6	chap. 37, 1.
10	chap. 41, 1. Da. 2.
11	chap. 44, 18.
12	chap. 47, 27.
13	EXODVS. Chap. 1, 1.
14	Chap. 6, 2. Verse.
15	chap. 10, 1.
16	chap. 13, 17.
17	chap. 18.
18	chap. 21, 1.
19	chap. 25, 1.
20	chap. 27, 20.
21	chap. 30, 11.
22	chap. 35, 1.
23	chap. 38, 21.
24	LEVITICVS. Cha. 1
25	Chap. 6, 1.
26	chap. 9, 1.
27	chap. 11, 1.
28	chap. 14.
29	chap. 16.
30	chap. 19, 1.

1	ESAY. Chap. 42. Verse. 5. to the 31.
2	Esay. 54, 1. 10.
3	Esay. 40, 27. to the 16. of 41.
4	2. Kinges. 4, 1. to the 38.
5	1. Kinges. 1, 1. to the 31.
6	Malachi. 1, 1. to the 7. verse of the 2. chapter.
7	Hosea. 7. to the 15. verse of the 12. chap.
8	Obadiah all. Also Hof. from 11. 12.
9	Amos. 2. to the 9. verse of the 3. chap.
10	1. Kinges. 3, 15. to the ende of the chapter.
11	Ezekiel. 37, 15. to the 38. chapter.
12	1. Kinges. 2, 2. to the 12.
13	Esay. 27, 6. to the 14. verse of the 28. chap.
14	Ezekiel. 28, 25. to the 30. chapter.
15	Jeremiah. 46. from 13. to the ende.
16	Iud. 4, 3. to the 6. chap.
17	Esay. 6. all the chap.
18	Jeremiah. 34, 8. to the ende.
19	1. King. 5, 12. to the 13. verse of the 6. chap.
20	Ezekiel. 43, 10. to the ende of the chap.
21	1. King. 18, 1. to the 39. verse.
22	1. King. 7, 12. to the 26.
23	1. King. 7, 50. to the 21. verse of the 8. chap.
24	Esay. 43, 22. to the 23. verse of the 44. chap.
25	Ieremi. 7, 6. to the 2. of 8.
26	2. Samuel. 6, 1. to the 17. verse of the 7. chap.
27	2. King. 4, 41. to the 20. verse of the 5. chap.
28	2. King. 7, 3. to the 8. chapter.
29	Ezekiel. 22. to the 23. chap. 15. verse.
30	Amos. 8. from 21. to the ende of the chap.

Leuit-

THE LAW.

THE PROPHETES.

31	LEVIT. Chap. 20, 1.
32	chap. 25, 1.
33	chap. 26, 3.
34	NVMERI. Chap. 1.
35	Chap. 4. verse 31.
36	chap. 8, 1.
37	chap. 13, 1.
38	chap. 16, 1.
39	chap. 19, 1.
40	chap. 22, 2.
41	chap. 25, 9.
42	chap. 30, 2.
43	chap. 33, 2.
44	DEVIRON. Cap. 1, 1.
45	Chap. 4, 3.
46	chap. 7, 12.
47	chap. 11, 26.
48	chap. 16, 18.
49	chap. 21, 10.
50	chap. 26, 1.
51	chap. 29, 10.
52	chap. 31, 1.
53	chap. 32.
54	

31	Ezekiel. 44, 15. to the ende.
32	Ieremiah. 32, 6. to the 28. verse.
33	Ieremi. 16, 19. to the 14. ver. of the 17. chap.
34	Hosea. 2, 1. to the 22. verses.
35	Iud. 13, 2. to the ende of the chapter.
36	Zach. 2, 14. to the 8. verse of the 3. chap.
37	Ioshua. 2. all the chapter.
38	1. Samuel. 11, 14. to the 23. ver of the 12. chap.
39	Iudges. 11. to the 34. verse.
40	Micha. 5, 6. to the 9. verse of the 6. chap.
41	1. King. 19, 46. to chap. 20.
42	Ieremiah. chapter 1.
43	Ieremiah. 2. from verse 3. to verse 26.
44	Esay. 1. verses 28.
45	Esay. 40. to verse 25.
46	Esay. 49. verse 15. to the 5. of chap. 51.
47	Esay. 54. from 11. ten verses.
48	Esay. 51. from 12. to 12. of chap. 52.
49	Esay. 60.
50	Esay. 61. from 10. to 10. of chap. 63.
51	Esay. 55. to verse 9. of chap. 56.
52	Hosea. 14. frō verse 2. } As their Leape yeere
53	or Ioel, from ver. 15. } fell, so they dealt with
54	or Sam. 2. the Psal. 18. } their three last Lectiōs,

according to the number of their Sabbathes: as they did cast their yeere.

The Jew that readeth the Section now in the Jewes Synagoge, beginneth with praying GOD, who chose *Mosis* and the *Prophetes*, and delyghteth in their most true wordes: lykewyse endeth praying GOD, who speaketh and perfourmeth: sayth and stablisseth: so that no one worde fayleth. Then he prayeth for *ELIAS* to come, and for the kingdome of *DAVID* in *CHRIST*. Yf the Caytifes would reade *Melchies* last ende, and fyrst oration of the new Testament, and try all the new Testament with the olde, the Gospel with *Mosis*, the Actes with the Kinges, and the Apocalypse with all, they myght see how *ELIAS*, and that kingdome of *DAVID* is come: And see that the perfourmaunce which they extoll, is not cleere, without the new Testament. And for an exposition of all their expositions, may they vse the oration of the Angel delyuered at their deliery from *Babylon*: Which I wyll translate agreeably to the *Ebreu*, that the Reader may see that, plainly at the first, to which through this Booke he must haue recourse. *Dan 9. 24.*

SEAVENTIE SEAVENS (of yeeres) are cut out, for thy people, & for thy holy Citie: to consume wickednes, and to abolysh synnes, and to make reconciliation for iniquitie, and to bring righteousness euerlastyng, and to seale Vision and Prophet, and to shew *CHRIST* the HOLY of HOLY. Know then and marke: from the outgoyng of the Worde, to returne and to buyld *Ierusalem*, vnto *CHRIST* the gouernour, shalbe seauen seauens (of yeeres) and sixtie and two seauens: in the other it shalbe restored and buylded, Streete and Wall: and troublous shall these times be. In that after the sixtie & two seauens *CHRIST* shalbe killed: and not for him selfe: thereupon the Citie and holy place shall be destroy, the *GOVERNORS* owne people to come: and their ende shalbe with a Flood: and at the ende of warre, it shall haue a finall iudgement to desolation. But he shall confirme the Testament for many the last Seauen: when in HALFE THAT SEAVEN he shall ende the Sacrifice and Oblation. Afterwardes by an Armie abominable he shall make a desolation: euen tyll vtter destruction and finall iudgement flow vpon the desolate. And this much for the Preface.

A Concent of Scripture.



Heavenly Concent of holy Wryters, who haue penned for vs the booke of Trueth, is needefull to be knowen for to strengthen our Fayth, that we may see a constant agreement in seuerall ages, for matters often tolde in diuers partes and maner. Touchyng that, I labour in this Booke to lay downe certayne principall heades drawen through the whole body of Scripture. The beginnyng ought to be from hym who is A and Ω, the begin-

nyng and the ende: who filleth all with his goodnes. Thereof this is a true saying, and founde intertaynement of all the faythfull that GOD is one, and there is none but he. Of this, that is grauen on the Gate of that fyrst and great Commaundement: *Hearo I SRAEL, IEHOVAH, our GOD IEHOVAH, is one. Whom if we loue with all our hart, mynde, soule, and strength: and holde them happy whose God IEHOVAH is, we must learne to know him aright. The name IEHOVAH importeth BEING, which the Eternal sayth is his name. ‡ Vnder this name and nature, there be three, the Father, the Worde, and the holy Ghost, and these three are one. The WORDE is the Sonne, and he is † IEHOVAH, as Iohn Cha. 12, 41. expoundeth Esay. 6, 9. The holy Ghost is ‡ IEHOVAH, as Paule expoundeth the same text of Esay, 48, 16. This name is opened thus: b WHO WAS, WHO IS, WHO WIL BE. The names IAH, & EHIEH, (I, AM) are of the same force. Though mens blynde hartes can not thus know God: The Scriptures are manifest, that teach the Trinitie, and the holy Tongues of all ages so spake of God. Most playnely is that shewed in the beginnyng & ende of our Lord his preachyng. Mar. 1 & 28, 19. For that purpose God geueth hym selfe a name d ELOHIM: which is in meanyng MIGHTY, † in forme plurall, as Gramarians speake: which as Prophane men speake it, by frame of language soundeth GODDES. God woulde neuer so speake of hym selfe, vnlesse he woulde haue vs to consider thereby the diuine persons. For the forme were dangerous, if necessitie required not knowledge of distinct diuine persons. The enemies graunt a mystery in that forme, with attributes plurall: Aben Ezra vpon Psal. 11. who also citeth R. Iaphath, there.

This name hath also a forme singular e ELOAH, & a shorter f EL. These formes singular are fit to teach, of the vnitie of Godhead: and lykewyse the other when the attributes speake of one, as ELOHIM, (GOD) he created. But to manifest distinct persons often do the earmes ioyned speake in the number of many, as yf I shoulde say THEY God. || Gen. 20, 13. They God caused 2. Sam. 7, 22. They God went.

• SHADDAI also doth God call him selfe MIGHTY, RICH, or AL-SUFFICIENT: Though the Greke Diuines reteyne not the letters, but in a composition *TZVRI SHADDAI, My rocke is God. The Heathen of olde heard of these names, and turned them to sundry Goddes. But Israel did not so. All faythfull know that GOD is one, and the persons

Ebr. 1, 1.

Apo. 1, 8.

*Deut. 6, 4.

Mark. 12, 29.

D Psal. 33, 12.

† 1. Iohn. 5, 7.

§ Ramban the Cabalist writeth that Christ is called Iehouah, vpon Gen. 34. from Ier. 23 6. and. 33, 16.

אֱלֹהִים a

אֱלֹהִים b

אֱלֹהִים c

אֱלֹהִים d

אֱלֹהִים e

אֱלֹהִים f

† The forme plural in Elohim is rightly noted of many learned in Ebreu, so import the diuine persons, That should not haue been blamed of others.

|| The saybles Iewes can not tel what to say of these playne places, as appeareth in Massecheth Sopherim, Cha. 4.

אֱלֹהִים

ἰδω, ἰαω, Ἐλω-
ειμ, ἰλαου.
ἰλος.

Σαδιδ G.

THE TIME OF ADAMS FALL.

Ebr. 11, 6.

Iohn. 4, 24.

Rom 11, 33.

Deut. 29, 29.

Ephes. 2, 4.

Act. 13, 18.

Exo. 20.

Ramban upon

Gen. 26 fol. 46.

& Abenezra

upon, Exo. 20.

Psal 91, 11.

Iohn. 8, 44.

1. Iohn. 3, 44.

2. Pet 3, 4.

Iud. 6.

Ephes. 2, 1.

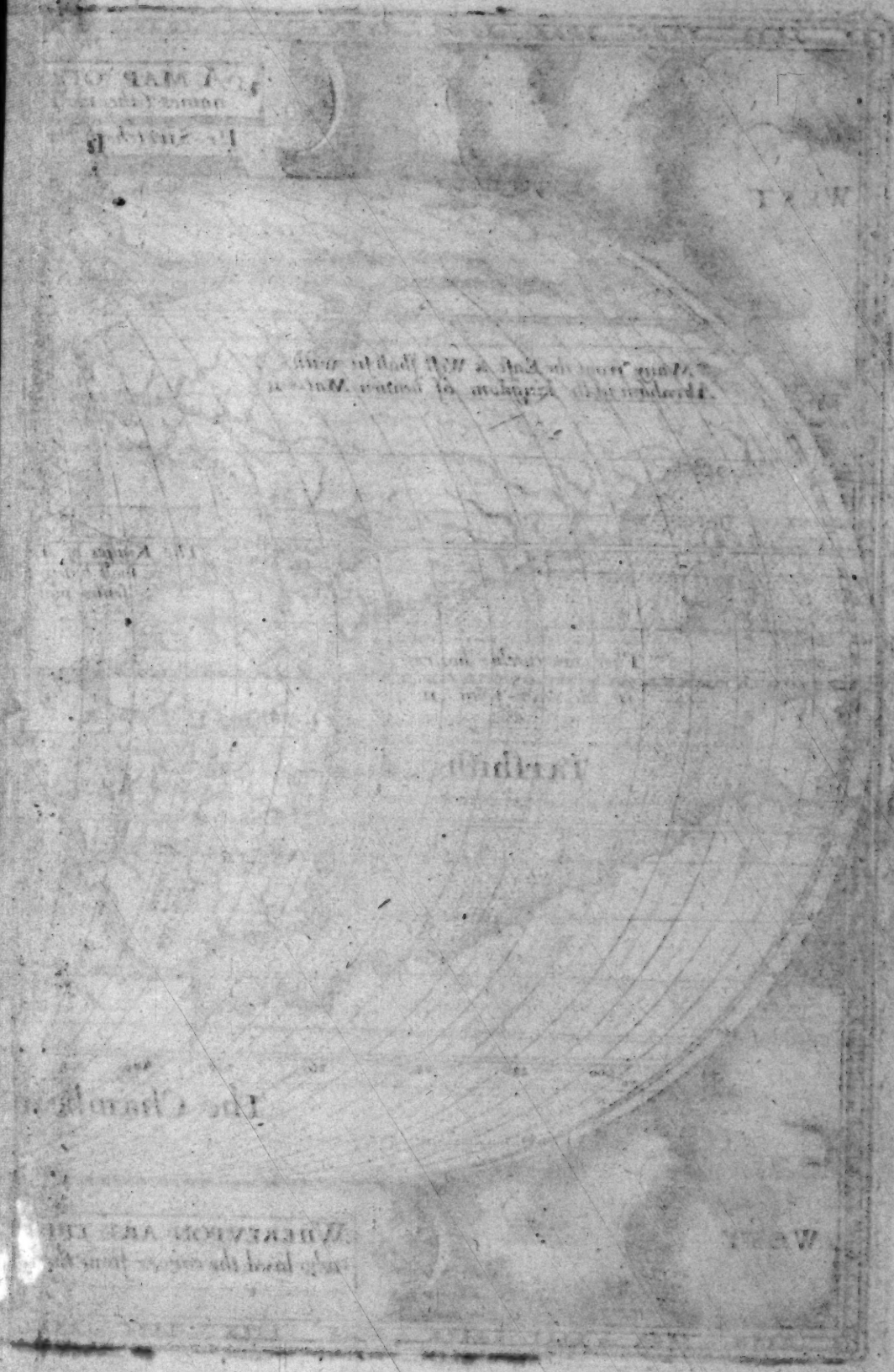
* That in
Psal. 49, 20.
is holden of
Clem. R. Na-
than, R. Me-
nachem, and
Midras Til-
lin, to be spo-
ken of Adam.
† Bibliander
preface in Chro.

¶ Even Chau-
cers pardo-
uer. fol. 66.
They haue
strange eares,
eyes, & mindes,
that holde this
a envious or
uncertaine
poynt.

persons three; and that he regardeth all them, that seeke him in spirit
and trueth: who is a spirite eternal, infinite, holy, iust, and mercifull.
Vnssearchable are his iudgements: but the open thynges are for vs.
GOD hath chosen vs in *CHRIST*, before the worlde was made: and
of eternitie knew all his owne workes. In sixe day. s. God made all
creatures, Man last, and gaue them a commaundement: which how
soone they brake *Moses* turneth to tell after mention of the Sabbath.
The Lord rested the seauenth day from creating, and appoynted that
day for holy rest: which the Fathers obserued before *Moses*.

Now the man and his wyfe were both naked, & were not ashamed.
Ouer them God gaue his Angels charge: but some Angels stooode not
in the trueth, nor kept their standing, but fell as Starres from heauen,
and became an enemiuous company, and slaundersers of God. In Ebrew
Satan, & in the Greke Deuels. Of beastes the Serpent was subtillest:
into whom Satan entred: spake to the woman agaynst God, and his
commaundement: perswaded her, who drew the man also to breake
the commaundement. Then they both became dead in sinne. So from
the beginning, as sone as man was, Satan was a lyer and a murderar:
and therefore marueyle not that the wrath of God is so vehement vpon
ADAM through al his generatiō: because quickly sinne was com-
mitted to the extremitie. The circumstances shew the speedines of it.
Satan woulde omit no tyme: the woman if she had ben practised better
woulde not so sone haue erred: their speach sheweth that no Fruite
had been eaten before. Doubles the woman fell a Virgin: and yf they
had stooode but a short tyme, the blessing of God had not been in vayne
for propagation. Aboue all reasones this must be considered, that the
Redemption was to be shewed presently vpon the Creation. For that
is the fyttest to moue men to holde it: and God onitteth nothing
that best helpeth to that. This shoulde moue all men to put no trust in
them selues: for that * *Adam* hauyng once iustice, and true holynes, did
not lodge one nyght in honoure, but became lyke the Beastes that pe-
rysh. And the lyght that shyneth in darknes, moued men of all reli-
gions to holde this. For this opinion hath been euery where receyued,
that they fell the day of their creation. So the *Iewes* generally holde.
I heard neuer of one that was of an other iudgement: and yet many
of them see not how fitly they say, for the Redemption by the seconde
Adam. The Heathen † Christians haue helde this from the beginning.
The Grekes *Irenous*, *Chrysostome*, *Theodorus*, *Theophylast*, and *Cedrenus* age. They
haue a common sentence at this day, in speache of *Adam*: that in one
day he was formed and deformed: by dyuing out of the *Garden*.
What shoulde I name *Latines*, as *Augustine* and *Bernard*? the s. simplest
learned this much. *Adam* myght better then *Iob* curse the day wherein
he was made: and yet *CHRIST* is then promised a Redeemer. There-
vpon *Adam* nameth the Woman *LIFE*: seeing how she redeemed
from death shoulde be the mother of Chyldren that by *CHRIST*
myght lyue foreuer. The affections of Chyldren to theyr Mother
should moue them to know the trueth of this poynt. I wyl once againe
in fitte place repeat this: and hence to Christ his death wyl by yeres
expresse the direct state of the Worlde, repestyng these last poyntes
of the speedy fall, and comfortable Redemption.

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A MAP OF THE EASTERN HEMISPHERE
names (the most) from Scripture
He Stretcheth the NORTH

WEST

Many from the East & West shall sit with
Abraham in the kingdom of heaven Mat. 8. 11

There are twelve hours
in the daye John. 11

Tarshish

The Kinges of Tarshish
shall bring presents
Isaiah 60. 9

From the East
shall come
the Gentiles
to worship
the Lord
Isaiah 60. 3

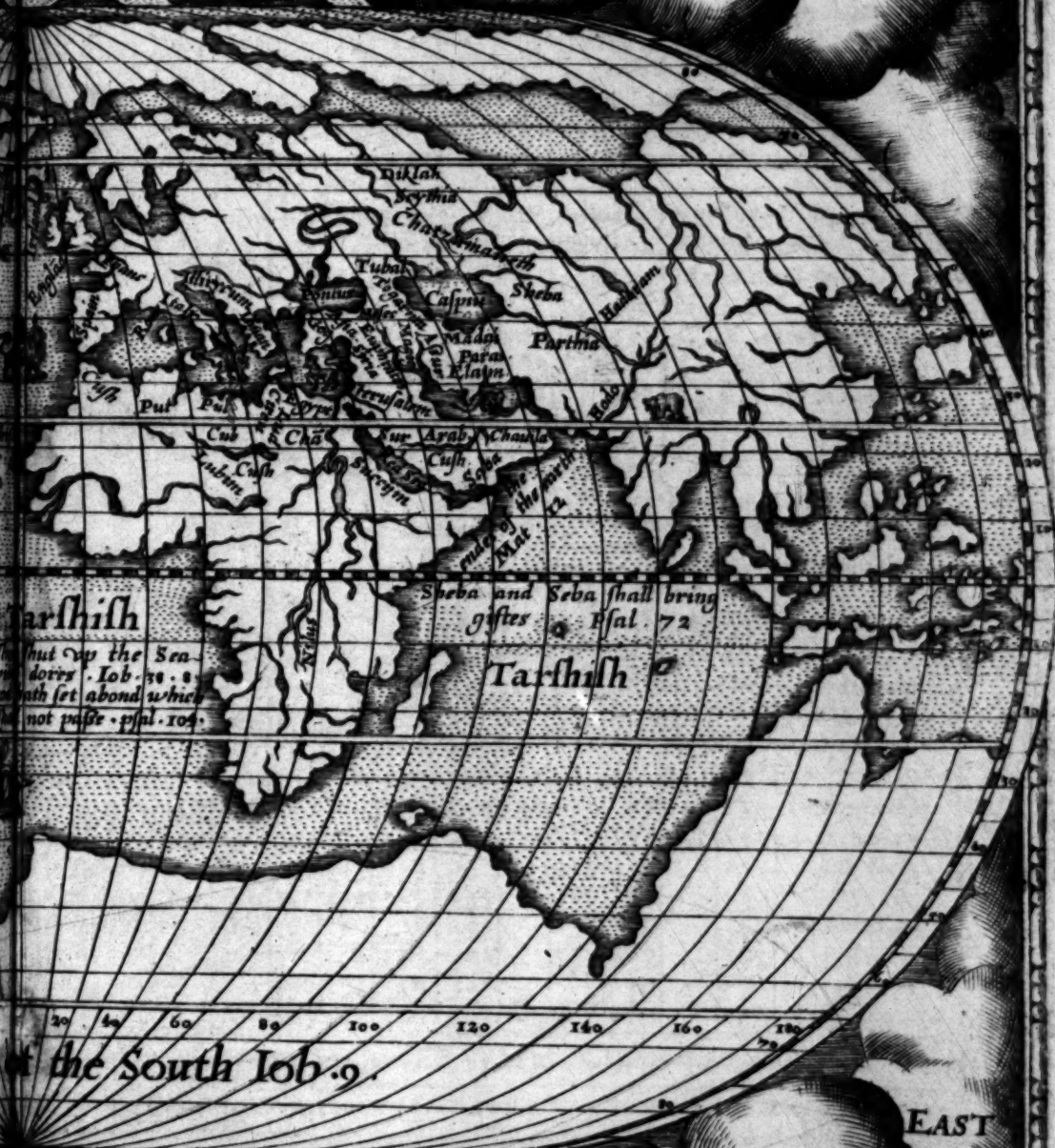
The Chamberes of the Lord

WEST

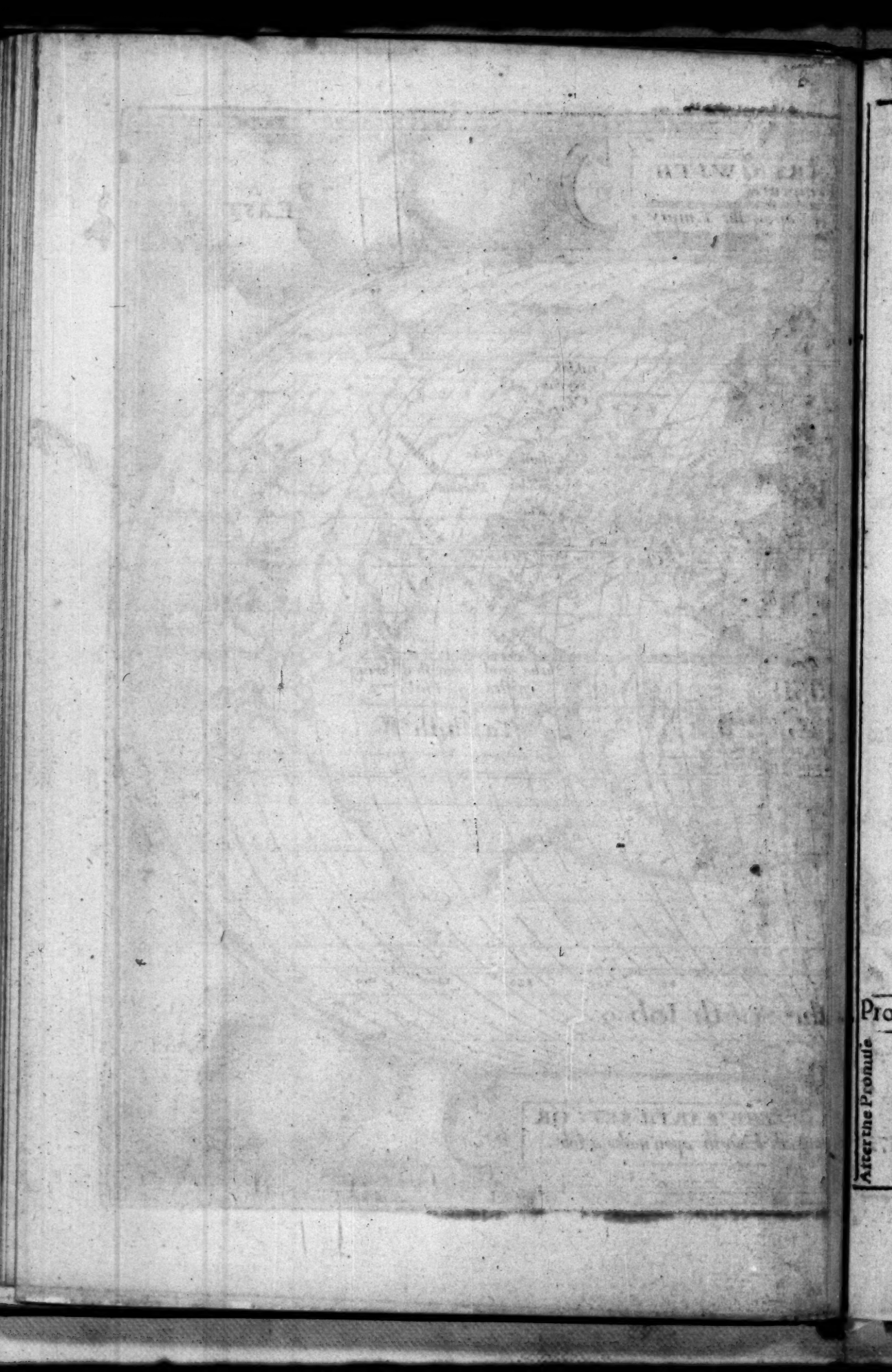
WHEREVON ARE THE PILLARS
who layd the corner stone therrof. God ha

THE EARTH WITH
from Scriptures
NORTH upon the Empty

EAST



THE EARTH SET. OR
God hangeth & earth vpon nothing Iob




Adam his yeeres. Adam falleth before the woman is called Eve:

130	Seth borne. Gen. 5, 3. And Christ is promised a destroyer of the Devils worke.																									
235	105	Enos borne. Gen. 5, 6. * Sacrifice is a scale of iustice geuen by sayth. The sayth-																								
325	195	90	Kenan borne. Gen. 5, 9. ful are called the children of God. Ioh. 1, 13																							
395	265	160	70	Mahalaleel B. Gē. 5. * By Enos birth religion is seroufully co-																						
460	330	225	135	65	Iared B. Gē. 5. rupted, through mariages vwith Cains house																					
622	492	387	297	227	162	Henoch B. Ge. 5. the seuenth from Adam. Iude																				
687	557	452	362	292	227	65	Mathuselah borne. Gen. 5, 31.																			
874	744	639	549	479	414	252	187	Lamech borne. Gen. 5, 35.																		
930	800	695	605	535	470	308	243	56	Adam dieth. Gen. 5, 5.																	
987	857	752	662	592	527	365	300	113	Henoch is taken away. Gen. 5.																	
1042	912	807	717	647	582		355	168	Seth dieth. Gen. 5, 8.																	
1056		821	731	661	596		369	182	Noah. B. Gē 5, 29. The 10 frō Adā																	
1140		905	815	745	680		453	266	84	Enos dieth. Gen. 5, 11.																
1235			910	840	775		548	361	179	Kenan dieth. Gen. 5, 14.																
1290				895	830		603	416	234	Mahalaleel dieth. Gen. 5, 17																
1422				962			735	548	366	Iared dieth. Gen. 5, 20.																
1536	The pacience of God abide 120 yeeres,										849	662	480	CXX yeeres begin. Gen. 6												
1556	in vvhich the spirit of Christ preached										869	682	500	20	Iapheth B. Gen. 5, 32.											
1558	vvhile the ark vvas in making, to the										871	684	502	22	2	Semi borne.										
1651	spirites nouw in prison. 1. Pet. 3, 19.										964	777	595	115	95	93	Lamech D									
1656	Mathuselah dieth. Gen. 5, 37.										969	600	120	100	98	The flood										

Wor.	Noa.	Sem.	Flod.	Mans age is shorte- ned halfe in halfe.		Noah prophesieth blessednes in Christ to Sem, and Ia- pheths, dwelling in Salem. Gen. 9.						
1658	602	100	2	Arphaxad borne. Gen. 11.								
1693	637	135	37	35	Selah borne. Gen. 11.							
1723	667	165	67	65	30	Eber B. * Babel is buylded by the curse of Cham,						
1757	701	199	101	99	64	34	Peleg B. * the house of Nimrod. Mich. 5, 6. Se-					
1787	731	229	131	129	94	64	30	Regu B. ventie Families are distinguished				
1819	763	261	163	161	126	96	62	32	Serug B. into 70 languages. Ages			
1849	793	291	193	191	156	126	92	62	30	Nahor borne. agayne halfed.		
1878	822	320	222	220	185	155	121	91	59	29		
1996	940	438	340	338	303	273	239	209	177	147	118	Peleg dieth.
1997	941	439	341	339	304	274		210	178	148	119	Nahor dieth.
2006	950	448	350	348	313	283		219	187		128	Noah dieth.
2008		450	352	350	315	285		221	189		130	Abram borne.
2018		460	362	360	325	295		231	199		140	10 Sarai borne.
2026		468	370	368	333	303		239	207		148	188 Regu di.
2049		491	393	391	356	326			230		171	4131 Serug di
2083		525	427	425	390	360	Terah dieth.		205	75	65	The pro.

Promise. Mans age the thyrd World. Time is almost halfed. Christ.

76	mise is geuen, that CHRIST	2084	 <p>The Law which was 430 yeeres after, cannot disanull the couenant, that it shoulde make the promyse of none effect. Gala. 3, 17. Senear serueth Elam: Ellasar & Tidal vwith them sal before Abrā: so do the same nations fight & sal by the Ebrewes. Dā. 7 being 4 troublesome beastes, vvhose Images</p>	<p>tore our birth. 1840</p> <p>Be-fore our birth. 1840</p>
77	shoulde be the sonne of A-			
78	BRAM after the fleshe.			
79	Gen. 12, 430 yeeres before			
80	the Lawe. Gala. 3, 17.			
81	SEM in Canaan called Melchi-			
82	sedec king of Salem, a figure	2090		

After the	83	of the son of God, bleſſeth	2901	Rome bears for armes in one,		
	84	<i>Abra. Gen. 14.</i>		cutting Chriſtiās: <i>Ap. 13. as</i>		
	85	HAGAR the bondwomā		Citti ſhould Eber. <i>Nū. 24.</i>		
	86	an Egyptian, is geuen to		ISMAEL is borne. <i>Gen. 16.</i>		
	87	<i>Abram. Gen. 16. 2.</i>		<i>It is written Abra. had two</i>	1	
	88	ARPHAXAD dieth being		<i>ſonnes, one by a ſervant, an other</i>	2	
	89	438 yeeres olde. <i>Gen. 11, 13</i>		<i>by a free woman: theſe are the</i>	3	
	90	† Luſt Lot fretteth at the vngodly.		<i>two Teſtamentes: Sina & Ie-</i>	4	1830
	91	The curſſe of Cham vnto Can-		<i>ruſalem. Gala. 4. 23.</i>	5	
	92	naan here beginneth to appeare,	2100	Fayth was imputed to Abra.	6	
	93	meaſure for meaſure: vho moc-		when he was uncircumciſed:	7	
	94	ked his Fathers nakedneſſe: in		after receiued he the ſeale of	8	
20	95	whoſe poſteritie filthy nakednes		righteouſnes of his former faith,	9	
	96	brake out. An enſample of filthy-		that he ſhould be the Father of	10	
	97	nes puniſhed in everlaſtyng fire		the beleeuing, circumciſed and	11	
	98	is ſhewed in the deſtruction of		uncircumciſed: that righteouſnes	12	
	99	SODOM & GOMORA.		ABRAHAM might be	13	
	100	ISAAC bor. <i>Gen. 21,</i> the ſe-	*	and Iſmael are } imputed to	14	1820
	101	uenth from Eber. They are not		both circumci-	15	
	102	all children that are Abrahams	2110	<i>ſed. Gen. 17. 16. Ro. 4. 11.</i>	16	
	103	ſeede. <i>Ro. 9.</i> but in Iſaac ſhall	*	Moab & Ammon B. The	17	
	104	thy ſeede be called. <i>Gen. 21.</i>	☞	childre of iuſt Lot vnuarys.	18	
30	105	ISMAEL & Hagar are caſt		HERE beginne the ſ. & mani-	19	
	106	out of Abrahams houſe.		feſt afflictions of Abrahams	20	
	107	<i>Gen. 21. 14.</i>		ſeede, by Iſmael the Eryp-	21	
	108	As then he that was borne		tian by Hagar 400 yeere:	22	
	109	after the fleſhe, perſecuted		before the coming from E-	23	
	110	hym that was after the		gypt. <i>Gen. 15. 13. & Alt. 7. 6.</i>	24	
	111	ſpिरite: euen ſo is it now.	2120	400 yeres Abrahams ſeede	25	1810
	112	But what ſayth the Scrip-		was to be a ſoiourner in a land	26	
	113	ture? Caſt out the ſervant,		not theirs. that is, not Egypt	27	
	114	and her ſonne. <i>Gal. 4. 29.</i>		only, but alſo firſt Canaan:	28	
40	115			vnto vvhich in the 4. age Iſ-	29	
	116			rael ſhould returne, to holde it	30	
	117			their owne. Theſe 4. are Ko-	31	
	118	SELAH dieth bieng 433		hath 1, Amram 2, Aaron,	32	
	119	yeeres olde. <i>Gen. 11, 13.</i>	†	3, Eleazar 4, vho parted	33	
	120	ISMAEL hath 12 Duke-		the Land. <i>Iof. 14.</i> Kohath	34	1800
	121	domes in the land of Cuſh,		was one of the 70. <i>Gen. 46.</i>	35	
	122	in whom Sem ruleth Cham.	2130	he liued 133 7. Amrā 137,	36	
	123	Vnto this time Iſmaelites fol-		Moses 80, vvhē Iſrael came	37	
	124	lowing Mahomet trouble the		ſooth, all is but 350 in extre-	38	
50	125	Churches for their Idola-		mitie. VVherefore in Egypt	39	
	126	trie, & are deſcribed. <i>Ap. 9.</i>		they coulde not be 400 yeeres.	40	
	127	For neare Euphrates: Turkes		215 after the coming of A-	41	
	128	& Iſmaelites, diſcōtent with		braham into Canaan, but	42	
	129	Lambel king of Babel, ioyne		70 ſoules of Abrahās loynes	43	
	130	force, & ſet vpon EVROPE,		go into Egypt. 215 yeeres	44	1790
	131	then idolatrous. <i>Codrenus,</i>		after that, 600000 valiant	45	
	132	<i>Volaterranus.</i>	2140	men came forth,	46	

PROMISE.

WORLDE

CHRIST.

After 60	133	33	ISAAC is bound, & layde	2141	Abraham shewd his loue to	47	Before the birth of
	134	34	vpon the Alter to be sacri-	☞	not sparing his only sonne: God	48	
	135	35	ficed. Gen. 22. So Christ		shewd his loue in not sparing	49	
	136	36	vvas bound. Mar. 13.		his only sonne. Rom. 8. 32.	50	
	137	37	SARAH our mother D. being	☞	The only woman whose whole	51	
	138	38	127 Y. old. Ge. 23. whose daugh-		age is recorded in Scripture.	52	
	139	39	ters the faithful are. 1. Pet. 3. 6		After Sarahs death Abrahā	53	
	140	40	REBECCA is married to		marrieth Keturah: and to his	54	
	141	41	Isaac Gen. 25. to Rebecca who	2150	chylren by her gemeth substance,	55	
	142	42	she had conceived by one, and our		and sendeth them forth into the	56	
70	143	43	father Isaac before the Children		East. Suach is of his sonnes, of	57	1780
	144	44	vvere borne: and when they had		whom cometh Bildad, Job. 2.	58	
	145	45	done neither good nor euil, it vvas		These families, I thynke,	59	
	146	46	said, The elder shall serue		are tearmed the Children	60	
	147	47	the younger. Rom. 9. as it is		of the East. Job. 1.	61	
	148	48	written, Iacob I haue loued, E-			62	
	149	49	sau I haue hated. Mala. 1.	☞	Whereas the holy Ghost noteth	63	
	150	50	SEM dyeth beyng 600		Moses description of Mel-	64	
	151	51	yeeres olde. Gen. 11. 32.	2160	chisedec: that he hath no men-	65	
	152	52	Of him many things are		tion of his father nor mother,	66	
80	153	53	to be said, which are hard		some thinke that Melchisedec	67	1770
	154	54	to be vttered, because we		can not be Sem; because his fa-	68	
	155	55	are dull of hearing. Heb. 5.		ther is mentioned. But they are	69	
	156	56	GOD vvas not ashamed to be		decreyued. For it is spoken, not of	70	
	157	57	called the God of Sem. and		the whole Scripture: that he	71	
	158	58	Sem is the first in this honour.		hath no els where a father, but	72	
	159	59	Gen. 9.		of that particuler text of Mel-	73	
	160	60	IACOB & Esau are B. Ge. 25	2170	chisedec. Gen. 14. Now who	74	
	1	61	the 22 generation from Adam,		but Sem should be that most	75	
	2	62	vvhich 22 ages are compared to		royal king, king of iustice, sacri-	76	
90	3	63	the 22 letters of the Ebrew		ficer to the high God: euen when	77	1760
	4	64	tongue Epipha. in Ancorato		Terah had fallen, with the	78	
	5	65	the old Testament is parted accor-		rest to strange gods: who should	79	
	6	66	dinally into 22 booke. Euseb.		be likened to the sonne of God,	80	
	7	67	Nazian. Iero. the Apocrypha		and greater then Abraham,	81	
	8	68	revised: vvhich vvere not kno-		Heb. 7. 7. rather then Sem, to	82	
	9	69	uon: vvhich the Massorites rec-		whom the sonne of God vvas	83	
	10	70	koned al the letters in the Pro-	2180	promised? vvhich therefore	84	
	11	71	phetes. Elia. Massoreth.		should be the fyttest to deli-	85	
	12	72	Iacobroke his brother by the heel		uer the promise to Abraham.	86	
100	13	73	in the vvoyle, & by his strength he		Besides, seeing that Isapheths	87	1750
	14	74	had power vwith God. Hose. 12. 3.		sonnes fetch their religion from	88	
	15	75	ABRAHAM dieth at the		Salem. Aites. 2. whom God	89	
	16	76	age of 175 yeeres. Gen. 25.		vould persvade to fetch it	90	
	17	77	God vvas not ashamed to be		from Semis tentes: who should	91	
	18	78	called Abrahams God. Heb. 11.		rule Salem, where God his	92	
	19	79	EBER dyeth being 464		Tabernacle should be Psa. 76,	93	
	20	80	yeeres olde. Gen. 11. 17. the		rather then Sem? Therefore	94	
	21	81	seuenth fro Enoch: and not	2190	the Hebrewes hold him Mel-	95	
	22	82	far inferiour to hym in			96	

PROMISE.		WORLD.	CHRIST.	PR		
After 110	23 83	godlines. He was the lon-	2191	chisedec, the vsuall iudgement	97	Before our L. Bir. 1730
	24 84	gest lyuer of all that was		of the Latines, and the aun-	98	
	25 85	borne after the Floodde,		cient English writers doth so.	99	
	26 86	and none after BABELS		The Grecians fyrst resisted,	100	
	27 87	buylding exceeded much		being deceyued by their Trans-	101	
	28 88	halfe his yeeres, for Peleg		lation 700 yeeres, betwixt	102	
	29 89	the longest had but 239		Arphaxads byrth and Abra-	103	
	30 90	yeeres. Gen. 11, 19.		hams: which Trnstation for	104	
	31 91	He was a great Prophet foretel-		a close purpose differed from the	105	
	32 92	lyng the diuision of Tongues.	2200	Hebrew, whereof to speake	106	
120	33 93	Ebers name continued in A-		it woulde be a long and an hard	107	170
	34 94	brahams synthfull posteritie:		speech.	108	
	35 95	who were called of Eber, E-		Though many hold that Abra-	109	
	36 96	brewes. Adams language re-		ham bre the name Ebrew,	110	
	37 97	mained with them vnto the last		not of Eber, but of passing ouer	111	
	38 98	Prophates: though neare lost in		Euphrates: of which opinion	112	
	39 99	Babel.		the Greke translators are: yet	113	
	40 100	ESAV taketh his wiues of		that cannot I allowe, for these	114	
	41 101	Canaan. Gen. 25, 34. & 27, 46.		causes: An affliction common to ma-	115	
	42 102	Whiche were a griefe to	2210	ny, as to change Soile ouer Eu-	116	
130	43 103	Rebecca: & displeased Isaac,		phrates: should not sone geue a	117	180
	44 104	therefore went Esau to Is-		proper name. Besides a trope	118	
	45 105	mael, & tooke his daughter		should not be sought: when pro-	119	
	46 106	Maalath to wyfe. Gen. 28, 8.		prietic standeth well enough	120	
	47 107	ESAV solde his byrthright	†	Moreover: these two texts con-	121	
	48 108	for a messe of red Pottage,		clude playne: SEM was the	122	
	49 109	therefore was his name		Father of all the sonnes of	123	
	50 110	called EDOM. Gen. 25, 30.		EBER. Gen. 10. CITTIM	124	
	51 111	LET no man be prophane as E-		shall afflict ASSVR, and	125	
	52 112	sau was, who for a portion of	2220	EBER. Nu. 24. Here Moses	126	
140	53 113	meate solde his Byrthright.		calloeth Israel to consider Sem:	127	1700
	54 114	Hebr. 12, 16.		and to remember them selues na-	128	
	55 115	OF Esau, eight Kinges succes-		med of Eber. If the Iewes had	129	
	56 116	sively, & after that many Dukes		considered Sem and Heber.	130	
	57 117	together ruled: before Moses		how glorious they were: before	131	
	58 118	was king in Israel Gen. 36.		Abraham had circumcision:	132	
	59 119	GOD came to Esau the lande of		the Epistle to the Ebrewes	133	
	60 120	Seyr Gen. 36, and by his sword		would haue perswaded them to	134	
	61 121	did he liue. Gen. 27, 4.		leane Abrahams ceremonies:	135	
	62 122		2230	when Christe had confirmed	136	
150	63 123	ISMAEL dyeth being 137		the couenants for Many Da. 9	137	1690
	64 124	yeeres olde. Gen. 25, 17. The		as well as for Abrahams		
	65 125	only vicked whose whole		seede Psal. 105, Being a sacri-		
	66 126	age is recorded in the Law.		ficer for ever, after the order of		
	67 127	IACOB stealeth the bles-	†	Melchisedec: so whom all		
	68 128	sing from Esau, who shall		Families, before Abraham		
	69 129	in tyme breake the yoke.		was, myght haue access.		
	70 130	Gen. 27.				
	71 131	When Esau would haue in-				
	72 132	herited the blessing he was re-	2240			

PROMISE.

WORLDE.

CHRIST

After the 160	73	133	settled: though he sought it with	2241	Esau or Edom his seeds hated	
	74	134	teares. For he found not the place		Jacobs: unto Herode who	
	75	135	of repentance: but sayde I wyl		was an Idumean as Iose-	
	76	136	kill my brother.		phus writeth.	
	77	137	IACOB goeth to Laban,	☞	CHRIST sheweth Natha-	
	78	138	he seeth a ladder reach vp		nael who is that Ladder.	
	79	139	into Heauen, and the An-		Joh. 1. 31. He founde Iacob in	
	80	140	gels of God ascending &		Bethel: & there he spoke with	1680
	81	141	descending by it. Gen. 28. 12.		vs. Hose. 12. 4.	
	82	142	Iacob fled into Aram and Is-	2250	Iacob would be content with	
170	83	143	rael served for a wiffe. Hof. 12.		meat & clothes So Paul. 1. Ti. 6	
	84	144	LEAH is geuen to Iacob	☞	RVBENS prerogative in time	
	85	145	in stead of Rachel for his		turneth to Rachels sonne, who	
	86	146	wyfe. Gen. 29. 23.		Iacob thought he embraced	
	87	147	IVDA is borne. Of him after		Gen. 43. 3. and Ruben is a pu-	
	88	148	Ieroboams withdrawing of		nishment to Iacob for his negli-	
	89	149	ten tribes, the fashful Ebrewes		gence, in using Bilhah. Gen. 30	
	90	150	as Mordecai, of Benjamin,		22.	1670
	91	151	Hest. 2. and Paul Act. 22.		IOSEPH is borne. Gen. 30.	
	92	152	and all Tribes Rom. 1 are called	2260	☞ Of Christ God spake by the	1
180	93	153	Iewes. Salvation cometh of	☞	mouth of his holy Prophetes,	2
	94	154	the Iewes. Ioh. 4. Christ is the		that the Lorde should arise	3
	95	155	Lion of the tribe of Iuda. Ap. 5		from Iuda. Ebr. 7. 14.	4
	96	156			ESAV terrifieth Iacob.	5
	97	157	IACOB goeth from La-		BENIAMIN. B. Rachel di-	6
	98	158	ban, he wrestleth with the		eth at Bethleem. Ge. 35. 18.	7
	99	159	Angell, and is called IS-		VVhen our Lord is borne there:	8
	100	160	RAELL. Gen. 32. 28. By his		and children killed: Rachel wil	9 1660
	101	161	strength he had pouer with		not be comforted. That is, the	10
	102	162	God: had pouer over the An-	2270	mothers there: afflicted as Ra-	11
190	103	163	gell: vnspe: & prayed unto him:		chel was, when she called her	12
	104	164	the Lorde God of Hostes is his		sonne, Ben-oni her sonne of	13
	105	165	strength. Hof. 12. 3. Iacob the		sorow. Herod is a new Esau	14
	106	166	Aramite perishing Deut. 26,		Mat. 2.	15
	107	167	bought ground of Hamor Ge. 33			16
	108	168	that possession Iacob gave to his		IOSEPH is sold for a slave.	17
	109	169	son Ioseph: & there was Ia-		Gen. 37. 3. 28. when he had been	18
	110	170	cobs wel. There Iesus talked		nurished 17 yeeres of his Father.	19 1650
	111	171	of the mountaines and Ierusa-		VVhen they thought evil agaynst	20
	112	172	lems vvorshyp: and of the true	2280	hym, God disposed it to good: to	21
200	113	173	vvorshypers. Ioh. 4.		save much people ahyne. Gen. 30,	22
	114	174	IVDA his incest. PHA-		20. The Patriarkes moved with	23
	115	175	RES is borne of Thamar his		ennie sold Ioseph into Egypt.	24
	116	176	daughter in law. Gen. 38.		But God was with him: and	15
	117	177	Thamar can not be Sems		deliuered him out of all his trou-	26
	118	178	daughter, for she must be		bles. Act. 7. They helde his feet	27
	119	179	elder the Iacob, if she were.		in the stocks, the counsel of the	28
	120	180	ISAAC dyeth. Gen. 35, the		Lord tryed hym. P. sal. 105. 18	29 1640
	121		longest lyuer of any since		IOSEPH expoundeth Pha-	30
	122		Terah, that the strength of	2290	raohs Dreame. Gen. 41. 26.	31

Before our L. Bir.

PROMISE		WORLDE.		CHRIST.		PR	
the	123	the promise might appere:	2291	Compare Ioseph with Dani-	32	the	
	124	Iob is much in his case, who		el. Both in holde, shewve skil of	33		
After	125	being broken with sorow,		dreamer: both their kings after 2	34	260	
210	126	yet is restored to longer		yeeres dream: both their Magiti-	35		
	127	lyfe of 140 yeeres. Iob. 42, 6		ans can say nothing: both they in	36		
	128	The famine beginneth through all		haste are brought to their kinges:	37		
	129	the earth. Gen. 41, 54. & 45, 6.		both are demanded of their skill:	38		
	130	IACOB goeth into Egypt.		both say it is not in their vnsdōe:	39	1630	
	131	Gen. 47, vwith 70 soules. Deut.		but God by thē vvil shewv it to	40		
	132	10, 32. The Greke translatours	2300	their kinges: both therenpō ruled	41		
	133	borovv sue more frō the Chron-		those kingdōes: both vvere before	42		
	134	onicles: namely Suthelah and		hand sent of God for the com-	43		
220	135	Tahan, Ephraims sons: and		fort of their brethren that should	44	270	
	136	Edē a nephewv. To Manas-		come after, to those countrys.	45		
	137	se, Machir a son, & Galead a		Ioseph Iacobs sonne feedeth	46		
	138	nephewv: to shewv howv Io-		Iesus our Lorde an infant in	47		
	139	seph savv his children to the 3		Egypt Math. 2. Thither A-	48		
	140	age. Gen. 40. S. Luke solovveth		braham vvent: thither Iacob	49	1610	
	141	that. Act. 7. but savv have mar-		to Ioseph: and the Lord vvent	50		
	142	ked it, vvhether by mast thought the	2310	vwith him. Thither vvent Io-	51		
	143	text corrupted.		seph the son of Iacob: & toke	52		
	144	I7 R. Iacob is kept by Ioseph	☞	our L. vwith him. VVhen Israel	53		
230	145	that shepheard feeding Israel as		vvas a child I loved him, & cal-	54	280	
	146	mate is put into a babes mouth.		led my son out of Egypt. Hos. 11	55		
	147	IACOB dyeth in Egypt,	☞	TO IACOB the vvorldes age	56		
		in his last vvill he foretel-		is reckoned by 22 perticuler	57		
		leth his sonnes of their estate,		men, vvhiche are that to the	58		
		tearmyng them by sundry notes,		Chronicle: that the 22 E-	59	1610	
		& prophesith of Siloh: vvhich		brew letters are to the lan-	60		
		is CHRIST. Gen. 49, 10. Iu-	2320	guage. Aftervvards by greater	61		
		dah hath the prerogative, and is		sunnes, the bandes of times doth	62		
		preferred before al the Tribes for		God tie: But the knots are no	63		
240		governemēt, therefore the Mac-		lesse famous nor no lesse certaine,	64	290	
		cabees vvere to blame to make		vntyl the Lorde: death, then the	65		
		Kinges of their families their		accountes dependyng upon these	66		
		punishmēt vvas to be Saduces;		perticuler mens ages.	67		
		and to be overthroven by An-		VVhen Iosephs brethren savv	68		
		tipater their ovne servant, &		that thier Father vvas dead, they	69	1600	
		his posteritie the Herods. Iac-		sayd, forgene the trespassse of the	70		
		cobcs vvill is an abridgement	2330	servantes of thy fathers God. Thy	71		
		of his sonnes ewentes: vvho spea-		Father commanded before his	72		
		king of Baracks vvithis vnder		death, saying. Forgene the trespas	73		
		Naphtali. VVhy should he		of thy brethren. To vvhom Io-	74	300	
		omit Tobī, yf his matters had		seph sayd: Feare not: for am I to	75		
250		been true? or Iudith vnder Sy-		you like God? I may not hurt	76		
		meon, vvhom he curseth for		you vvhoſe doinges God ruled	77		
		that cause, For vvhich Iu-		to common good. And he	78		
		dith bleſseth him? Benjamin		comforted them, & spake kindly	79	1590	
		in Mordecai, and Hester, is		vnto thē. Gen. 50. If ye do forgene	80		
		famous: vvho ſaved the Iewes	2340	men their trespassses, your heavenly	81		

PROMISE.

WORLDE.

CHRIST

After the
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from the Heathen: Also in Paul: and his sisters sonne, to whom all the worlde is behol- den, vwho by an Heathen saued Paul from the Iewes. An- dronicus, Iunias, & Hero- dion, are also in the enemyng of tymes noble deuiders of spoyle agaynst Satan. Rom. 16. 7.

SAMSON of Dan, isto the Philistines a Serpent by the way, an Adder by the path: by- ting the Horse heeles, so that his rider shall fall back vuarde. Io- seph is a fruitful bough: ruro boughes: vwhereof ech do reach vnto the vvall: By reason of Manasses and Ephraim: vwho not only make ruro Tribes, vwhereby they had officers double, and authoritie according: but also encreased so in number, that E- phrai ouermatched soe vvhole Tribe: and thereafter had his per- tion of the Holy land. Compare vwith this Iacobs speache, the blessing vwherevwith Moses blef- seth the chylren of Israel, vwho speaking of Iosephs ruro sons, as ruro Tribes: omitteth Sym- meon: because more the ruro vvelue, neyther he nor any Prophet rec- koneth togeather. Symeon for euyl behauiour at that time vvas vworthiest to be unnamed. Af- ter vwardes Dan deserued most contempt, that first brought in I- dolatrie. VVhe ruro vvelue Tribes be reckoned in Ap. 7, vwhereof ruro are for Ioseph, that more the 12 shoulde not be reckoned, Dan is left out, in detestation of his Ido- latrie. VVherfore some thought, that the Antichrist shoulde come of Dan. In trueth he fol- loweth that Idolatrie, & by imi- tation is his sonne, but in propri- etie Abaddon Ap. 9. is of Cittim or Italy, Nu. 24, called in Ebreu Adey-obed. VVhe

2341 father vvil also forgene your tres- passes. But if you do not forgene men their trespasses, no more vvil your Father forgene your trespass- ses. Iesus praide for the that cru- cified hym, Father forgeue them: for they knowe not what they do. Luk. 23, 34

2350 VVhen they heard Peter, they vvere pricked: and gladly re- ceyned his vvorde and vvere baptised: and the same day there vwere added 3000 soules. Act. 2

2360 steuen prayed for them that stoned him: Lord lay not this sinne to their charge. Act. 7. And Paul cosented to his death: and breathe d threatninges agaynst the brethren, yet the lyght of the Lord shined about him: & couer- ted him, & he preached Christ. Act. 9. Forgeue ye one an other, as God in Christ for- gaue you. Eph. 4.

† HEZRON. 1. Chro. 2, 5.

IOSEPH dyeth in Egypt. being 110 Y. olde. Gen. 50, 26.

2370 By Rayth Ioseph vwhen he di- ed, made mention of the depar- ting of the Chylren of Israel, and gaue commaundement of his bones Heb. 12, 22. His bones vwere buried in the lande of Promyse. The Fathers also vwere remoued into Sychem, and vwere put in the Sepulchers that vvas bought for money of Hamor the Sy- chemite. Act. 7, 16. The ar- chers greened Ioseph, and shor, & hated him. His Bo vve abode in strength, and his armes had a golden might: through the God of Iacob vvhence he fed: from the stone of Israel The blessings of Iacob vwere stronger then the blessings of his fathers. Gen. 49.

2380 for money of Hamor the Sy- chemite. Act. 7, 16. The ar- chers greened Ioseph, and shor, & hated him. His Bo vve abode in strength, and his armes had a golden might: through the God of Iacob vvhence he fed: from the stone of Israel The blessings of Iacob vwere stronger then the blessings of his fathers. Gen. 49.

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Before the birth of
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After the
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shall perishe in the ende: at our
Lords appearing. 2. Theff. 2.

AS Christ is the chiefeſt of
Eber, vhen at his birth Cit-
tim in Augustus afflied,
compelling Ioseph and Mary
to repayre to their owne towne
to be taxed: and vnder Tibe-
rius crucified, euen the King of
glory: Reason woulde that the
Kingdome by vvhich the Lord
vvas killed, should be continually
punished, both vvith manifest
and spiritvall Plagues. The Em-
pire of Rome, both by Paul, &
by the Apocalyps, is discou-
ered to afforde Emperours open
enemies. And after their de-
struction, a company making the
corporation of the man of sinne,
pretending the power of Christ,
& hauing hornes like the lambes:
yet practising the beastly Empe-
rours power: being Adoni-
kam, standing up as if he were
God. Ezra. 2, 13. Apoc. 13.

¶ Therefore let none dreame that
he riseth frō Dan: vvhose Tribe
vvas skattered a thousand yeeres
before the Popes supremacie.

¶ None of Israel forsake the
idolles of Egypt. Ezek. 20.
Therefore God geueth ou-
uer their children to the
sword. Exod. 1. This is the
only time since the Flood:
that Sarā might with most
liklihood brag that he had
ouercoe the whole earth.

Satan, the accuser of the brethren
Iob. 1. Apo. 12. goeth about seeking
vvhom he may denoure. 1. Pet. 5.
MOSES is borne. Exo. 2, 2.

The 7 generation from
ABRAHAM, a newe HE-
NOCH, buried of God: a
new NOAH: saued in the
Arke 120 yeeres a prea-
chyng to the worlde, and
euer afterwarde.

2291 GENESIS endeth in Ioseph,
conteynyng yeeres 2369. The
Booke of Iob, though it vvas
vvritten after Moses death: yet
in order of tyme falleth out be-
fore Exodus. But Moses vvas
to handle Abrahams blessing in
Isaac and Iacob: of vvhom our
LORD descendeth after the

2400 flesh. And not the other families
of Abrahams seede by Ketu-
rah. Neuerthelesse vvhether as
God geneth Abraham a te-
stimonie of carefulnes in teaching
his house. It vvas good for vs, to
haue holy monumentes to register
their religion: That doth the booke
of Iob afforde in 23 vvise ora-
tions. VVherupon the Lord him-
selfe cometh moderator of the dis-
putatiō. In the new Testamēt
their speeches be often cited to
most vvieghty purposes: and the
vvhole booke is a diuine commen-
tarie vpon Genesis.

2410 The chyldren of Israel filled the
land, and a new King arose that
knew not Ioseph, vvhose vexed
thē, and caused them to serue, and
comāunded the Midvvines to kil
the male children: and vvhē thus
he profited nothing, he charged
his people to cast euery man child
that shold be borne into the
Riuer.

2420 SATAN compasseth all
the Earth. IOB in the land
of Hus is sure that his re-
deemer liueth, and that he
shal stande the latter man
vpon the earth. Iob. 19, 25.
IOB is of Abraham by Ke-
turah: as may be gathered.
He can not be Iobab, who
died some ages before Mo-
ses was king in Israell. He
is sayde to be the rycheſt
of the sonnes of the East:
by which name the kined
of Madian is tearmed. Iud. 6

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1490

Before our L. Bir.

Since the coming

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Since the comingg 360	8	Moses first receined & vvorote	244	I	he called Bildad of Suach A-	Before the birth of
	9	duinitie, vwith propheticall au-			brahams sonne, with the o-	
	10	thoritie. The booke of the Lords			ther disputers, his brethrē.	
	11	vvarres: in Sichons victorie			Though Eliphaz, be of Esau,	
	12	Nō 27, 14. vvas after the Lawv:			and Elilm of Nahor, yet Iob	
	13	and vvas some song made by Si-			must far rather be of K-	
	14	chons sauouers: yet true for an			turah, and a token of Gods	
	15	open action: & vvorthy citing: as			testimonie to Abraham for	
	16	Aratus All. 17. Menander			instructing his posteritie.	
	17	1. Cor. 15. Epimenides. Tit. 1.	245	0	ELIPHAZ Iobs selevu, is	
370	18	Enoch his testimony, vvhich S.			a Temanite: of Teman, of	1480
	19	Inde citeth, is not frō a more anci-			Eliphaz, of Esau, of Isaac, of	
	20	ant the Moses: but as the doctōrs			Abraham: about the seventh	
	21	of Iuda did frame for Enoch a			frō Abrahā: elder then Iobs	
	22	long speach frō those short say-			father, if he speake of him selfe.	
	23	inges that Moses vvoriteth of			Iob. 13. by vvhose age vve must	
	24	Enoch. The like they at this day			conclude that Iob cānor be many	
	25	haue, for Satan disputing at			ages before Moses, the seventh	
	26	Moses buriall: as S. Inde folo-			in an other line from Abrahā.	
	27	vvoeth.	246	0	HOSEA is born, the se-	
380	28	† HOSEA doth Moses call			uenth frō blessed Ephraim.	1470
	29	Iesus, foreseeyng that he			Thus his byrth tyme is gathered.	
	30	shoulde bryng the people			All the particulars of 480 Y. in	
	31	into the land: & not him			1. King. 6. are noted, sauing 17	
	32	selfe. As IESVS CHRIST,			for Hosea: 110 frō the end of	
	33	not Moses lawe of vs vn-			that he vvas borne. For so long he	
	34	performeable, bringeth vs			lyued. So long lyued lykewyse	
	35	into the eternal rest. Nō. 19			Ioseph. The equahrie of age,	
	36	Hosea vvas far frō couens-			dravveth vs to vveigh the equa-	
	37	nes. Ios. 19. To him Christ said,	247	0	lie of the personages.	
390	38	Ios. 1. I wil not leaue thee,			Moab droue out the Gyants	1460
	39	nor forsak thee. To vs. Eb. 12			Emims: and Ammon the	
	40	MOSES visiteth his brea-			Zamzūmims Den. 2. Sems	
	41	thren. All. 7, 23.			God not Camos did this.	
	42	BY fayth Moses, when he		†	CALEB, B. in Eg. Aram, & A-	
	43	was come to age, refused			minadab, D. Naassō, & Salmō B.	
	44	to be called the sonne of			MOSES age vwhen he killeth	
	45	Pharaohs daughter, & chose			the Egyptian, is recorded of S.	
	46	rather to suffer aduerfitie	248	0	Steuē to be 40 yeeres. And	
	47	with the people of God,			of most lykelyhood so holden of the	
400	48	thē to enioy the pleasures			Ebrevves in that tyme: other-	1450
	49	of sinne for a season, esteem-			vyse the holy man vwoulde not	
	50	ning the rebuke of Christ			haue troubled men, and aduersa-	
	51	greater ryches then the			ries vwith a new matter: yet the	
	52	treasures of Egypt: for he			later Ebrevves of purpose dis-	
	53	had respecte vnto the re-			fer, taking hiede least they agree	
	54	compence of the reward			vwith vs, vvhether former vve haue	
	55	Hob. 11, 24.			not expres vwords. But the cause	
	56	MOSES was faythfull in			it selfe may urge this, seeyng God	
	57	all his house as a seruant.	249	0	in his gouernment vsfeth most	

PROMISE.		WORLDE.		CHRIST	
the After 410	58	But CHRIST is GOD , who	2491	playne numbers in mens ages, and	31
	59	made al. <i>Nō. 12. Eb. 3. MOSES</i>		yeeres most fit for the assayes.	32
	60	saw Christ the Angell, the		This busines required the coun-	33
	61	God of <i>Abrahā, Isaac, & Ia-</i>		tenaunce of a stayed age, to make	34
	62	<i>cob</i> , in the bush. <i>Ex. 3. Den. 33.</i>		an agreement betwene striners.	35
	63	MOSES taught that Christ s		The peregrinatio of the childre	36
	64	shoulde suffer by death to		of <i>Israel</i> which were sojour-	37
	65	ouercoe death. <i>Eb. 2.</i> Death		ners in <i>Egypt</i> , was 430 <i>Y.</i>	38
	66	reigned frō <i>Adam</i> to <i>Moses</i> ,	2500	Those being expired, the selfe	39
	67	<i>Rom. 5.</i> He that beleeueth		same day they departed. <i>Ex. 12. 40</i>	40
420	68	not <i>Moses</i> , will not beleue		Chams sonnes deli with them	41
	69	though one should rise frō		as the <i>Kites</i> would haue done	42
	70	the dead. <i>Luk. 16.</i> But whē		with the earkeises of <i>Abra-</i>	43
	71	<i>Moses</i> is read a couering li-		hams sacrifice: but God iudged	44
	72	eth vpon the <i>Levites</i> hartes.		the nation, and brought <i>Israel</i>	45
	73	<i>2. Cor. 3. 14.</i> Of Christ God		foorth with great substance:	46
	74	spake to <i>Moses</i> : I sende my		as <i>Gen. 15. 14.</i> There was not	47
	75	Angell before thee: My		one feeble perso among thē: vvhō	48
	76	name is in him. <i>Exod. 23. 20.</i>	2510	were aboue sixe hūdred thousand	49
	77	He is the ingraued forme		men, besides vvomen & children.	50
Exod. 12, 41. 430	78	of Gods person. <i>Ebr. 1. 3.</i>		Leui his sonnes, their atyre, the	51
	79	<i>Iannes & Iamb.</i> cause 10 plagues.		Tabernacle , vvith <i>Arke</i> , <i>Table</i> ,	52
	80	MOSES brigeeth <i>Israel</i> out	*	<i>Altars</i> , <i>Candlesticke</i> sacrifices,	53
	81	of <i>Egypt</i> , by the blood of a		these were a shadow & should	54
	82	<i>Lambe</i> <i>Exod. 12. 42.</i> figuring		cease frō use at Christ s death.	55
	83	the <i>Lambe</i> of GOD , which		<i>Moses</i> telleth that vvhen they	56
	84	taketh away the finnes of		are to come frō <i>Babylon</i> , God	57
	85	the worlde. <i>Iohn. 1. 29.</i>		vvil remember them of that to be	58
	86	The Law was geuen by	2520	his couenawit. <i>Leu. 26. 42.</i> That	59
	87	<i>Moses</i> , but grace and trueth		falleth out in <i>Daniel Dā. 9. 24.</i>	60
20	88	came by <i>Iesus Christ</i> . <i>Ioh. 1. 17</i>		Then they might knowv the very	61
	89	<i>Nisan</i> the 7, is hence the first.	*	houre of the ceremonies ended:	62
	90	The Fathers were al bap-		Christ the body entring into the	63
	91	tized vnto <i>Moses</i> , in that		most holy, euen the heauens. <i>Eb. 9.</i>	64
	92	cloude, and in that Sea: &		<i>Rome</i> is called <i>Egypt</i> . <i>Ap. 11</i>	65
	93	did al eate the same spiri-	†	RACHAB borne.	66
	94	tuall meate, and did all	†	SICHON taketh Cities from	67
	95	drinke the same spirituall		<i>Vaheb K.</i> of <i>Moab</i> . <i>Nō. 27.</i>	68
	96	drinke: for they dranke of	2530	that <i>Israel</i> might take them frō	69
	97	the spiritual <i>Rocke</i> that fol-		<i>Sichō</i> . othervvise <i>Israel</i> might	70
20	98	lowed them: & the <i>Rocke</i>		not medle vvith <i>Moab</i> . <i>Den. 2.</i>	71
	99	was CHRIST . <i>1 Cor. 10. 2, 3.</i>		<i>Moses</i> calleth humane testimo-	72
	100	The Fathers did eate		nies for these vvarys, takē in hand	73
	101	<i>Manna</i> , a spirituall meate,		by a speciall purpose of God , the	74
	102	bread frō Heauen: the Fa-		bookes of the vvarys of <i>Iehouah</i> .	75
	103	ther geueth the true bread		<i>Mans</i> age is brought to 70 yeer,	76
	104	from Heauen, and geueth		<i>Psa. 90.</i> vpon the misbelefe of the	77
	105	lyfe vnto the worlde.		ten spies, and the people the se-	78
	106	IESVS is the bread of		conde yeere. <i>Nō. 13.</i> Then was	79
	107	lyfe. <i>Ioh. 6. 31.</i>	2540	Caleb 40 yeere olde.	80

Before our L. birth.

Since the coming, from

1430

1420

1410

1300

1390

EGYPT.			WORLD.			CHRIST.		
30	Since the coming, from	108	28	As Moses lyft vp the Serpent	2541	BALAAH speaketh of destruction to Amalek, Edom, Moab, Assur Cittim in the end OBED, coming to destruction.	81	Before the birth of
		109	29	in the Wildernes, so must		Moab, Assur Cittim in the	82	
		110	30	the Sonne of man be lyft		end OBED, coming to destruction.	83	
		111	31	vp. Ioh. 3, 14.		By Cittim afflicting Heber,	84	
		112	32	NAASSON dieth.	‡	vvhose chiife son Christ vvas:	85	
		113	33	Balaam speaketh of Christ:	☞	he meaneth chiefly Italy: vvhose	86	
		114	34	his Starre: his Scepter. Nö. 34.		first name vvas Cittim. VVith	87	
		115	35	The 40 Y. in the vildernes, is		this agreeth Ierom. The He-	88	
		116	36	named in Ex. 16. No. 14. Dent. 1.		brewes, Onkelos, Iarchi,	89	
		117	37	Iof. 5. Ne. 9. Psa. 95. Act. 13.	2550	Ezra, Sadaiah, Isaac, Rani-	90	
40		118	38	By sayth Phinehas stayed the		bā, Bochai: vvhose sayth: he sta-	91	1380
		119	39	Plague. He begat Ezra. Ex. 7.		leth his prophesie in Abaddon	92	
		120	40	MOSES dieth. Dent. 34.		Citti: vvhich is the power of	93	
		1		HOSEA, Ioshua, or Iesus of		Rome &c. as Paul doth. 2. Th.	94	
		2		Ephraim, ruleth 17 Y. and		and Ap. 9. in Abaddō, &c. 17.	95	
		3		executeth the curse Gen. 9.		Balaam taught of a Beast:	96	
		4		making Caanā a seruant to		myght teach that Beast. Ap. 11.	97	
		5		Sem. The Swine stayed. Hab. 3.		vvhose is that bad Abaddon.	98	
		6		The Sun lost his lyght. Mat. 27.	2560	CALEB is 85 Y. olde. Ios. 14.	99	
		7		THE seventh yeere the Lande		IVBILEES BEGIN.	100	
50		8		shall rest. Leui. 25.		Thou shalt number seuen	101	1370
		9		YF Iesus had ferled the people		Sabbaths of yeeres vnto	102	
		10		in rest, then vould not Dauid		thee, euen 7 times 7 yerres:	103	
		11		after this, haue spoken of an o-		and the space of the 7 sab-	104	
		12		ther rest. VVe haue a great Sa-		baths of yeeres wilbe 49	105	
		13		crificer, vvhich is entred into hea-		yeeres. Then thou shalt	106	
		14		uen, euen Iesus the sonne of		cause to blow the Trum-	107	
		15		God: Let vs study to enter		pet of the Iubilee in the 10	108	
		16		into that rest. Heb. 4, 8.		day, the 7 moneth: euen in	109	
		☞ 17		IESVS dieth 110 Y. olde.	2570	the day of the reconcilia-	110	
60		1		OTHONIEL of Iuda		tion shal ye make the trū-		Rest.
		2		iudgeth Israel 40 Y. Iud. 3, 15		pet to blow, throughout		
		3		40 Yeeres after the death of		al your lande. And ye shal		
		4		Iesus, Othoniel iudgeth and		hallowe that yeere, euen		
		5		reuegeth the cause of Israel: as		the 50 yeere, & shall pro-		
		6		a rare Captaine: not as a cōtinual		clayme libertie in the land		
		7		officer. The high counsell & ordi-		to all the inhabitants		
		8		nary officers vver to rule. vvhoe-		thereof: It shall be the Iu-		
		9		of Otho. might be a special mā.	2580	bilee vnto you, and ye shal		
		10		OTHONIEL the vanquisher		returne euery man to his		
70		11		of Chusan sheweth in good		possessiō, & to his familie.		1360
		12		part that Iudah is a Lyon		For it is the Iubilee, & shall		
		13		for Shiloh: whom they o-		be holy vnto you. Len. 25.		
		14		beyed not, nor droue out		Seeyng euery promise of God		
		15		the Heathen as Christ that		in Christ is yea and amen,		
		16		Shiloh cōmaunded thē, but		the Iubilee must be referred to		
		17		learned of the Heathens		Christ his death, sealing euery		
		18		workes, and serued theyr		phrophesie. Dan. 9. Therefore men		
		19		Idols, which were their	2590	are bound to mark the due ac-		
		20		ruine. Psa. 106, 34.				

Since the comyng 80	21	*	BY this time the elders are	2591	compt of Iubilees beginning: & to ioyn the last to the L. death.	Before the birth of 1330
	22		dead in 42 yeres after the		The Ebrewes red Moses	
	23		conquest. Hereabouts		for Ma ^{na} ses listyng na ^{ro}	
	24		Moses house bringeth in I-		shew Gerson Moses son:	
	25		dolatrie: for Jonathan the		& their quicke deadly fall:	
	26		Nephew of Gerson the son		S. Ierome reuerenced that:	
	27		of Manasses was Priest to		& layeth downe there Mo-	
	28		the tribe of Dan, vntill the		ses for Manases, Marke	
	29		transmigratiō of the land.		the Ebrewes in Venice	
	30		That is, while the Arke	2600	Print: and Ieroms trans-	
Rest. 90	31		was in Silo Ind. 18, 30.		lation there Ind. 18, 30.	1 2 3 4 5 6 7 8 1320
	32	*	IN this age, though Phinehas		CHVSAN rifathaim	
	33		were yet aliuē, they knew		king of Aram-naharaim op-	
	34		not God. Ind. 20. Gibeah de-		presseth Israel 8 yeres.	
	35		stroyed 65 000. They fol-		Ind. 3, 8.	
	36		lowed Baalim. God solde		Because of sinne I saw the	
	37		them to their enemies.		tentes of Chusan. Hab. 3.	
	38	†	SALMON begat Booz of	2610	IN the Iubilee they returne	
	39		Rachab, now holy. Eb. 11.		to their possessions: by o-	
	40		S. Mat. citeth cōmon recordes.		uercommying Chusan. Here	
I 100	1		EHVD of Benjamin a man		the Ceremonie and the	15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 1310 1300 1290
	2		lame of his right hande,		Historie agreeth.	
	3		iudgeth Israel. 80 yeres		Likewise in the seventh, vnde	
	4		Ind. 3, 30.		Samuel ruleth: and in the 28	
	5		DO not thynke that Ehud		when our Lord dieth. Then	
	6		ruled 80 yeres, for so you should		we returne to open recoverie of	
	7		deceiue your selfe. Since the shor-		Paradise: from vvhiche A-	
	8		tenyng of mans age to 70 or 80		DAM vvas drinen Luk. 23, 43.	
	9		yeeres: none in Scripture is re-	2620	Then vvas a resurrection for	
	10		corded to haue ruled any thyng		some turned ones to dust: and	
Rest. 110	11		neare 80 yeres. Ioseph in		that vvas a vvhonderful yeere:	
	12		Egypt vvas the last in all the		a tyme vvhich the Lorde had	
	13		Scripture that bare rule so long a		made. The Iewes vpon Leu. 25.	
	14		season. But after the fourtie		vvrte of singuler blessinges for	
	15		yeeres mentioned vnder Otho-		that yeere vvhich fall out in the	
	16		niel, it vvas 80 yeres to the		yeere vvherein our Lord died.	
	17		ende of Ehuds assayres.		in most strange & heavenly sort.	
	18		IVDA and Benjamin hauing	2630	Then the Lord hauing ouer-	
	19		the fyrst glory in defen-		come death, vvas seene 40 dayes:	
	20		ders, Othoniel and Ehud re-		and of 500 breathren at once:	
Rest. 120	21		uiue the memory of Iacobi		but neuer of any vvhicked man: to	
	22		last speche, wherein they		vvhom the resurrection turneth	
	23		two are shewed to be the		not to glory & ioy, but to thāe &	
	24		holders of their soyle, as a		vvhofulnes everlasting. 1 Cor. 13.	
	25		Lion, and a VVolf: vntyll		Esay teachyng of Christ shē-	
	26		Shiloh come, euen to the		vveteth the notation of his name:	
	27		euenyng. Gen. 49.		and contrineth all to Christ his	
	28		BENIAMIN had needs of	2640	death, saying: The spirite of	
	29		great comfort: after their great			
	30		slaughter at Gibeah. They			

EGYPT.

WORLD.

CHRIST.

Since the coming of 140	31	uere then so active, that left	2641	the Lord God is vpo me,	Before the birth of 1280
	32	handed they could sling stones at		therefor hath the Lorde	
	33	an heares breadth, and not sayle.		annoynted me: he hath	
	34	<i>Iud. 20, 16. God deliuereth them</i>		sent me to preache good	
	35	by one of Benjamin lame of		tidinges vnto the poore,	
	36	his right hand.		to bynde vp the broken	
	37	NOTE for Salmon, Booz, ‡		harted, to preach libertie	
	38	Obed, and Iesse, that they be-		to the captiues, and to the	
	39	get their sonnes being each one a-		that are bound, the ope-	
	40	bout Abrahams yeeres vwhen	2650	nening of the prison, to	
150	41	he begate Isaac. This mooued		preache the acceptable	Rest. 1270 Rest. IVB. 2
	42	them to thinke vpon some spe-		yeere of the Lord. <i>Isa. 61.</i>	
	43	ciall grace of God: though they		THE Lord sheweth in Na-	
	44	had not since Iudah <i>Gen. 49.</i>		zareth how he then preaching	
	45	vnto Dauid 2. <i>sa. 7. a distinct</i>		of the acceptable yeere of the	
	46	persō named, of vvhō our Lord		Lord: did performe that in their	
	47	after the fleshe should arise.		hearing. And as for preaching the	
	48	For theyr foure ages, vve haue		doctrine of saluatiō, the most	
	49	eyghtene from Korah to Sa-		holy vvas to be killed: euen of	
	50	muels sonnes. Marke howe	2660	his owne: vvhō would not	
160	51	Samuel cometh of Korah.		know him: so they of Naza-	Rest. 1260
	52	IN this order, 1, is Korah, 2		reth shewd presently their	
	53	Asir, 3, Elkanah, 4, Ebia-		inclination: vvhō bearyng wit-	
	54	saph, 5, Asir, 6, Tachath, 7		ness to his gracions wordes,	
	55	Vriel, 8, Vziah, 9, Saul, 10		led hym to an hill to cast hym	
	56	Elkanah, 11, Amasai, 12		downe headlong <i>Luc. 4.</i>	
	57	Tzophai, 13, Nachath, 14		The terme Iubal signifieth car-	
	58	Eliab, 15, Ierocham, 16		rying, or a streame. This Iubilee	
	59	Elkanah, 17, Samuel, the		cannot be named of a Rams	
	60	18, Vafni or Ioel. 1. <i>Chr. 6.</i>	2670	horne by the Ebreu: but of Iu-	
170	61	Note that the congregation gate		bal, a streame or drawing, as	Rest. 1250 Rest.
	62	them away from the Taberna-		vvhich leadeth vs to C. death.	
	63	els of Korah, Dathan, and		EGLON Kyng of Moab,	
	64	Abiram. And the earth swal-		and with him Ammon, &	
	65	lowed them vp, vwith their		Amalek, oppresseth Israel 18	
	66	Families, and all the men that		yeeres. <i>Iud. 3, 13.</i>	
	67	vvere vwith Korah. <i>Nom. 16,</i>		His name is a Calfe, and so like	
	68	27. But the sonnes of Korah		a fat Calfe he vvas: his slouenlike	
	69	died not. <i>Nom. 26, 11.</i> Therefore	2680	ende is an ensample for them	
	70	they fledde from their Father to		vvhose God is their belly: vvhose	
	71	Moses. Of them cometh Sa-		belly God filleth vwith his hid	Rest. 1240
	72	muel: and the makers of cer-		treasure, vvhō are of the vworld,	
	73	tainye Psalmes, all of comfort.		and haue their portion in this	
	74	Israel is steyned vwith their		lyfe. <i>Psal. 17.</i>	
	75	vworkes. Their foes Moab, &		Such a mōster vvas Pt. Phyl-	
	76	Amalek <i>Nō. 25. Iud. 3. Ex. 17.</i>		con, that ended the Iron legge of	
	77	are Lordes ouer them, yet God		Egypt. <i>Dan. 2. Athenæus.</i>	
	78	vwhen they vvere in affliction	‡	SAMGAR killed 600	
	79	hard their cry: and remembered		Philistines with a Goade, &	
	80	his couenant. <i>Psal. 106, 39.</i>	2690	helped Israel. <i>Iud. 3, 31.</i>	

Since the coming from 180	1	The 40 Y. beginne here,	2691	A great Famine in Israel maketh Elimelech and Naomi goe to Moab with their two sonnes, who married there, and dyed there also, Elimelech died, vido vv Naomi, after ten yeeres: turneth to Bethleem Iuda: and Ruth vvith her, a Moabite, vido vv to Machlon.	Before the birth of 1230
	2	which after mention of Samgar, Iael, Deborah, Barak, are reckoned after Siseras ouerthrow.			
	3	HERE the people vvoulde be chosing strange Gaddes. Therefore shortly the Lord solde them into the hand of Iabin King of Canaan: that the seruaunt of seruauntes should rule them, that forsoke the blessed God of Sem:	2700	This daughter, of Lot that blessed Abraham & left his countrey for him, Gen. 12, leaueth Parentes & countrey, to be couered vnder the Lordes vvinges. The Lorde vv as her recompence Christ commyng of her. Math. 1. O depth of vvifdome, that Lots vvine, or this vvant should be a meares that Christ should come of him.	
	4	hauyng tasted of such great salvation continually. Now their path fayled: their villages fayled: the warriar was at their gate: the noyse of the Archer was among the drawing welles. Yet God gaue that remnant of Canaan to the coragious Barak: the Lord made Deborah rule by the myghty Ind. 5.	2710	SISERA chiefe Captaine to Iabin king of Canaan oppresseth Israel 20 yeeres. Ind. 4, 3. He had 900 iron Charets: & in Israel among 40000 vv as not a Shylde or Speare. Yet Deborah arose a mother in Israel, vvho styrred vp Barak of Nephthali, to vvreflye the vvreflynges of God, and to goe lyke an Hart loused agaynst Sisera and all his Charets. GOD vvould goe before him: the Stars should fight: the vvaters of Mageddō the river Kishon should soveepe them. Ind. 5.	
	5	SAMUEL repeateth this story, and others about it saying: vvhe they forgat the Lord, he solde thē to Sisera, the Philistines, and the King of Moab. But they cryed vnto the Lord to destroye them. Also the Lord sent Ierubbaal, and Bedan, that is, Samson of Dan, Iephte, and Samuel, and deliuered you from your enemies 1. Sam. 12, 9.	2720	GOD promiding a better thing for vs, that they vvithout vs should not be perfect. Ebr. 11.	
	6	Gideon, Barak, Samson, Iephte, David, Samuel, & the Prophetes obeyned promises, and receyued not the promise.			
	7	GIDEON, or Ierubbaal: That Barleyeake, of Manasses Ind. 6. defendeth Israel. 40 yeeres. Ind. 8, 28.	2730	MAGEDDONS fiede was fought by Barak wherein Sisera was ouer come. This victory at Mageddon that is the place of cutting in peeces is reuiued Apo. 16. by the like against the Antichrist, at the moūt of Mageddō, vvhe lhytynyng and voyces are heard: vvhiich notably fell out this yeere 1588. agaynst the 7 billed	
	8	Sancuniathon an olde vvriter of Canaan, in Ierubbaals tyme, vvho vvrote in that language, and vv as translated into Greke by Philo Byblios nameth one Iepocān Ierom-	2740		
	9				
	10				
Ref. 190	12				
190	13				
	14				
	15				
	16				
	17				
Ref. 19	18				1220
IVB.	20				
3	21				
	22				
200	23				
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Ref. 27	27				
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210	33				
Ref. 34	34				
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	38				1200
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Ref. 220	1				
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Ref. 8	8				1190
	9				
	10				

Since the coming

240

250

260

270

11 baal, sacrificer to Iehouah
12 iud. This must needs be Gi-
13 deon of any recorded in Scrip-
14 tures, though he were not of
15 Leui, Euleb. & Dem.

16 NOTE upon this poynt, that of
17 most auncient tyme Iehouah
18 was pronounced, not Adonai
19 but Iehouah: Therefore Pa-
20 guine and our learned men do
21 better then the Pseudoca-
22 tholiques, in pronouncing of it.
23 It may be that the Heathen
24 corrupting the terme, the Iewes
25 myght reade it seldomer to keepe
26 it from their monthes.

27 GIDEONS valiant souldier drink-
28 ing without booying do vne,
29 is alluded vnto in phrase. Psa. 110
30 He shall drynke of the
31 brooke in the way: he shal
32 lyft vp the head. His sayth
33 staying upon thinges vnseene is
34 renoumed. Ebr. 11.

35 GIDEON had 70 sonnes by
36 his vniuers, and Abimelech
37 by a Couenine.

1 ABIMELECH is King
three yeeres. Iud. 9, 22.

1 TOLA of Issachar de-
2 fendeth Israel. 23 yeeres.
3 Iud. 10, 1.

4 HE hath no great matter recor-
5 ded of hym. Marke how God
6 parteth his graces amongst the
7 Tribes. He shevveth some glory
8 to al Leahs childre, saving Ru-
9 ben & Symeon: None to her
10 handmaydes: because Rachel
11 was to haue some equalitie fro
12 whose vne sonnes: & sonnes by
13 her mayde: Iudges are stirred up.
14 In Tola Issachar was a frog
15 Ass: in whose dayes they re-
16 ioyced in their Tentcs, and saw
17 rest that it was good: being

2741 Mountayne, when the Dragon
and the false Prophet had stirred
Kinges of the earth to fight
with Shyppes bygher the hilles:
upon the waters where they
were cut in peeces: the flames of
pouder were seene, & thundering
of Gunnes were hard: But chiefly
wynde and weathcr made the

2750 Papistes starke mad: that Ca-
naan can neuer recover their
strength. So God hath cut them in
peeces, that neuer the blynde may
see Babel fall. Curse Meroz O
Lord, and all that fauour Babel
like wise destroy: but let them be
as the bright Sunne that lous Je-
rusalem. Direct ELIZABET
our Q. to buyde it: whom thou
hast made a Lampe to all Israel
through Europe. Let that cur-
sed Canaan the seruant of
seruautes knowe hym selfe a
Beast. Amen.

† MADIAN oppresseth Is-
rael 7 yeeres. Iud. 6, 1.
AMALEK assist, and the east,
whō I holde Keturahs chyl-
dren. Oreb and Zeb are an
ensample for Gods foes Psa. 83.

2770 This ABIMELECH sleues all
his breathren, saving Iotham:
and is made King in Sichem.
The Olive, the Figge tree, and the
Vine: The former Iudges which
had the ioyce of grace, would not
reigne, but would haue God
theyr king: but the Bramble
would, from whō a fire consu-
med the Cedars: Abimelech
his brayne pan is broken by a wo-
man in Tebez. He liddeth his
Page kil him out right Iud. 9, 54.
Dauid repeateth that: 2. Sam.
11, 21.

2790

Before the birth of

1180

Rest.

1170

Rest.

1VB.

4

1

2

3

4

5

6

7

Rest.

1160

Rest.

1150

Rest.

1140

210	18	kept in the quietnes which Ge-	2791	ISRAEL agayne vvorshyppe	Before the birth of
220	19	deon had gotten.		the Goddes of Aram, Sidon,	Since the coming of
230	20			Moab, Ammon, and the	II30
240	21			Philistines, therefore God	34
250	22			gave them to the Philistines	
260	23			and the Moabites. Eyghteene	
270	1	IAIR of Manasses defen-	2800	yeeres the Moabites oppresse	
280	2	deth Israel. 22 Y. Ind. 10, 3.	†	them, vnsubdued by Iair, vntyll	
290	3	HE is thought to be called also		Iephthe. The Philistines vnm-	
300	4	Bedan, named 1. Sam. 12, 11.		mighty hitherto since Othoniel	
310	5	and 1. Chr. 7, 17. In Nomb. 32.		afflikt them vnto Samson, &	
320	6	There is a former Iair of Ma-	†	Ely: a hyle vnder Samger.	
330	7	nasses: & hath there cities cal-		OBED of Ruth, or such other	
340	8	led Chauoth Iair, after his		godly, bring the foundation of the	
350	9	owne name. 1. Chr. 2. An other		state, make Israel acknowledge	
360	10	Iair: 11 sonne of Segub, vvhich		their sinne. So God regardeth	
370	11	toke a vvife in Gilead: by vvho		them.	
380	12	he helde 23 Cities. This man is of		ABOVT Iephthe his victorie	
390	13	posteritie: as tyme vvell argueth,		Samson is borne: and declar-	
400	14	and had 30 sonnes and Cities.	2810	red from God to be a reuenger.	
410	15	I can not thinke Iair to be Be-		IEPHE ceterh Sichons story:	
420	16	dan: for from his 11 vvelfib yere,		vvhich citatio Moses prepared.	
430	17	Ammon afflicted Israel: and		THE 300 yeres since the	
440	18	vvere not deliuered: but by Be-		commynge of Israel out of	
450	19	dan they vvere.		Egypt Ind. 11, 26.	
460	20			This place sheweth that	
470	21	ELY borne.		Hosea cannot haue 28 Y.	
480	22			as the Iewes in their histo-	
490	1	IEPHE of Manasses the only	2820	rie Cabalah thinke, which	
500	2	Harlots son commended of God.		wilfully disturbe all. Be-	
510	3	Ebr. 11. ruleth 6 Y. Ind. 12, 7.		sides that, S. Paul geuing	
520	4	He sacrificed not his daughter,		Saul 40 yeeres. Act. 13, 21.	
530	5	but made her a perpetual virgin.		leaueth to Hosea but 17	
540	6	Da. Cinchi in Thanah.		yeeres of the 480 men-	
550	1	IBSAN of Iuda & of Berh-		tioned in the 1. King. 6.	
560	2	leem 7 yeere. Ind. 12, 9. He had		Note that the 40 Y. in the vvil-	
570	3	30 sonnes and 30 daughters, all		dernes are ioyned as one tyme	
580	4	marged. BOOZ, he cannot be,		here, and els vvhere, that a thing	
590	5	by age: though many dreame of		done in any part of it may be res-	
600	6	that.	2830	koned from the beginning.	
610	7			PHILISTINES oppres-	
620	1	ELON of Zabulon 10 Y.		seth Israel 40 Y. Ind. 13, 1.	
630	2	Ind. 12, 11. He hath no particu-	†	IESSE B. Christis of Iesse:	
640	3	lar recorde of any exployte there-		Nazer, a goodly spring. Isa. 11.	
650	4	fore vve must referre his attin-		The towne Nazareth allow-	
660	5	tie to such enemies as vvare na-		deth vnto that Luk 2.	
670	6	med in generall. I did put you		blesinges among the Tribes,	
680	7	partly in mynde how God cho-	☞	vvhose Patriarkes by birth or	
690	8	sesh these Captaynes vvith spe-		behaviour, or some other cause	
700	9	ciall regards to denide his bles-	2840	had not great inferioritie.	

EGYPT.	WORLDE.	CHRIST.
Since the coming of 330	10	12
1	ABDON of Ephraim 8 Y.	1841 Ephraim needed no glory :
2	His continance & wealth in 70	& yet for Ioseph & Iosuahs
3	knights of his loynes is his prayse.	sake God would gene them one
4	He sheweth Gods goodnes in	Iudge : Ephraim despised Ma-
5	multiplying Ephraim. If he op-	nasses : nothing regarding Iair
6	pressed not, he repressed the Phi-	for iudgshyp : nor his Cities nor
7	listines: yet sone they here a-	sonnes: nor Gideon for discō-
8	boutes freshly oppresse 40 Y.	siture of Madiā & Amalek:
1	SAMSON of Dan iudgeth	nor Iephthes for Ammō though
2	his people 20 Y. Iud 16, 31.	for their lipping pride therein,
3	A Serpent to the Philistines:	42 thousand smarted. Michas
4	in the Foxes, Asseiauv, & house	Idolatrie frō mount Ephraim
5	posses: the heeles of that Horse	infecting Leui & Dan, might
6	vvhherupon 3000 Philistines	haue humbled them : vvhherby
7	rade, & fell backward. Gen. 49.	they three haue the last and least
8	IACOB looked for God to be	glory among the Iudges : vntill
9	his saluation in Christ: vvhō	their idolatrie is by Samuel re-
10	in death shoulde overcome his	moued, after the transmigration
11	enemies: and saue him selfe.	of the Land. Also that Idolatry
12	From Zora & Estaol Dans	might be a great cause, that God
13	idolatrie sprang, and from E-	gane up 4000 of Israel in a
14	phraims elcuen hundred sicles:	better cause to Beniamins
15	for vvhich Israel suffered op-	svvords. That Historie is ioyned
16	pressours an hundred and elcuen	to Samsons death, to gene a
17	yeeres: and Dalilas elcuen hū-	close vvarning of Gods displea-
18	drethes of Sicles ouerthrew	sure in Samson: & Ely: & in
19	Samso. Vpon vvhō at Zora &	remouing the Arke frō Syloh.
20	Estaol Gods spirite came.	Yet for due time it must be placed
1	ELY of Leui of Ithamar 40	as I haue set it: though great men
2	yeeres. 1. Sam. 4, 18.	olde & new thinke otherwise.
3	HE in Zeale vnlike Phinehas	This one reason of many may
4	of Eleazar: vvhō killing the	serue: Phinehas vvas then a-
5	Fornicators, stayed the Plague, &	line: and about 90 Y. aged: In
6	received from God a couenant of	Chusans first yere, to haue 266
7	peace. Nō. 25. Ely stayed not his	yeeres more by Samsons fall: it
8	sonnes from adultery: vvhherfore	vvere strange. The Ebrews
9	God brought death vpon him &	that gane him so many, spake as
10	thē, vwith 34000 of Israel,	the phrase lyeth, accordyng to
11	and thame vpon his house.	their manner, not as they thinke,
12	SAMVEL borne. 1. Sam. 1	in proper trouth. So they make
13	Anna vvas a Prophet, & spake	Naamah Noahs wyfe: and
14	of Christ 1. Sā. 2. vvhō An-	Dina Iobs: Thamar Mel-
15	na Panuels. D. saw face to	chisedecs daughter: because in
16	face. Mary foloweth Annas	open phrase better men cannot be
17	song. Lu. 1. vvhich helpeth much	named, though in trouth it cannot
18	to know her meaning.	be so. So in Phrase Melchise-
19	Samuel is a new Moses: &	decōt in meth for euer as GOD.
20	cōparable to him in many poynts.	In Zoar vvhō Gen. 14 & Heb 7.
21	Both of Leui, vvere kings 40 Y.	So folowing the phrase in 18 se-
	2890	uerall Scriptures of the Iudges

Before the birth of
1080
Rest.
1070
Rest.
IVB
6
Rest.
1060
Rest.
1050
Rest.
1040

from 380	22	sought, killed kings, prayed for Israel. Both their birth, education, & confirmation had great notable-nes: to shew the restorers of the	2891	and oppressours: For the whole tyme 339 yeeres which is reckoned vvvith the Iudges or defendours. VVe haue III yeeres more: for Chusan 8, Eglon 18,	Before the birth of from 43
Since the coming	23	flacc. Ely heareth advise from God, that his sonnes shal die in one		Sisera 20, Madian 7, Ammon 18, Philistines 40, after a sort 450 AEt. 13. even so	Since the coming
	24	day: that his house shalbe Icha- bod without glory for ever: that		Iosep. Ant. 8, 2. includeth the same account exactly in a greater sume, reckoning fro Moses	1030
Rest.	25	a true one shalbe set up even Sa- doc, who is of Eleazar. Ther- in God againe remembreth Phi- nehas Nu. 25. For whose sonnes	2900	dealing vvith Pharaoh to the foundation of Salomons Tem- ple 592 yeeres for the 480. 1.	44
390	26	negligence God set up Ely, whose Achimelec is deriued from Ithamar. 1. Chr. 24. & 1. Sa. 2		King 6. This sheweth the num- ber AEt. 13. to contayne no fault: but plaine heavenly vvisedome: that in one worde reckoneth all the Iudges and all the troublers.	
	27	BARZILLAI B. is 80 y. olde vvhich Abisalon rebelled 2. Sa. 19. the his strength was but forvv.		MARKE vvhath God hath done to Syloh. 1. Sa. 4. 34000 die. The Arke is taken: Hophni & Phinehas are killed, Ely breaketh his necke: his daughter in law nameth her child Icha-	1020
Rest.	28	TRANSMIGRATION SAM. & Saul 40 y. AEt. 13. Midras. Ps. 24 & Cincchi Ps. 99. Samuel reuineth prophcing: vvith is the Horses & Chares of a Kingdome: and a recreation	2910	AS God hath done to Syloh: so vvil he do to Ierusalē. Iere 7. Hytherto the Arke vvvas in Ephraim. Nowv God despiseth Syloh the Tabernacle of Ioseph: & choseth not Ephraim but Iudah: from vvhom Shiloh vvvas to arise. Gen. 49.	45
IVB.	29	of the worlde: vvith thing appeareth, and so is tearmed, in the seventh age, vvhen ELIAS vnder Iosaphat is taken vp.		HERE Theoderetus may be cited vpon Leuiticus: vvhat meaneth: Then shal the land rest & pay her Sabbothes; He sayth, you shalbe in your enemies land, for in Babylon they serued 70 y. Nowv from Sauls reigne to the Captiuitie, are 490 yeeres vvhere in are 70 seauens.	1010
7.	30	DAVID the seventh sone of Iesse, & 14 fro Abraham is borne in Bethleem, where the Lord should be: whose dignitie maketh the lytle towne great. Mich. 5. Mat. 2.	2920	AS Israel despised God in Samuel to finde Saul: so Iuda despised Christ for Caesar. God geneth suche Kinges in vvraith and remoueth them in his anger. Hose. 13, 11.	46
400	31	Since the Arke vvvas taken and brought to Cariath Iarim the vvooddy fildes from Syloh Ephratha. Psa. 132. vntyll 20 yeeres the Philistines vvvere hard enemies. But then they fall and are oppressed for all the tyme of Samuels sole gouernement. 1. Sam. 7.	2930		1000
Rest.		Samuel vvaxing olde, his sonnes Ioel & Abiah ruled: but corruptly: thereupon Israel desired a King, not as Moses and the Iudges vvvere, but as the Hea- then had. God appoynteth			47
410		SAVL of Beiamin. 1. Sa. 9.	2940		990
Rest.					

Since the coming of 430	32	DAVID is united in Bethlee:	2941	SAUL. sancts thankfull labes	Before the birth of 980
	33	killeth Goliath: harpeth auuay	†	frō miserable Ammō. Iona-	
	34	Sauls feende: marierh not Me-		thā discomfiterh Philistines.	
	35	robbs Mical: shūneth Saul:		Heb. 11. Saul wyl be a sacri-	
440	36	to Gath, Moab, Ammon:		ficer, tender to Amalek, cruel to	Rest. 970 Rest. IVB. 8
	37	vūandring as Kedar. Psa. 120.		Ionathā, Dauid, Leuites,	
	38	RUBEN & GAD glory ouerthe	†	Gibeonites: vuanteth an E-	
	39	Hagarims. 1. Chro. 5. 10.		phod. foloweth a witch: seeth	
450	40	SAMUEL duth. Seder-olam.		a Samuel: goeth to destruction.	Rest. 960
	1	DAVID is united K. of Iuda	2950	DAVID for his 40 yeeres was	
	2	in Hebrō at 30 yers as Christ	✠	a new Moses, or Samuel.	
	3	was at his baptisme.		He alludeth to Moses saying,	
460	4	Many of al tribes run to Dauid:		He toke me as he did Moses	Rest. 950 Rest. 940
	5	Though Isboseth resisted him		frō many waters. Psa. 18, 16	
	6	7 Y. in the end he was killed, as		This Patriarke & Prophete in	
	7	he lined a man of shame. 2. Sa. 4.		holy Psaumes speaking by the spi-	
470	8	DAVID united K. at Ierusa-		rite of God. 2. sam. 23. Mat. 18.	Rest. 940
	9	lem, exactly a thousande yeeres		taught his people the histories	
	10	before Christ was baptised:	2960	past, and the prophesies to come:	
	11	reigneth our Lord: yeeres 32, 6.		vūish draw vnto Christ: as	
480	12	moneths. He tamed the Philist.		if the matters were present.	Rest. 930 Rest. 920
	13	at Perazim Esa. 22. Aram,		Christ he called his Lord. Psa.	
	14	Moab, Ammon, Edom, in		110. The sonne in vvhom they	
	15	him riseth that Scepter for all	✠	that trust are happy. Psa. 2. Also	
490	16	Seths sones. He delt as a Lion		after God had promised hym	Rest. 910 Rest. 900
	17	ascending frō his pray. Gen. 49.		Christ, he called him Dauid:	
	18	CHRIST the Liō of Iuda		Beloued. Psa. 132. Mat. 3, 17.	
	19	Apo. 5. is promised by Na-	2970	Moreover he spake of the Angels	
500	20	than to be of Dauids loynes:		vūershipping of him at his com-	Rest. 890 Rest. 880
	21	who hath the keyes of Da-		ming, of his body ordeyned for a	
	22	uids kingdome. Apo. 2.		Sacrifice: Zeale for Gods house:	
	23	† SALOMON B. of Beth-		Hofanna cry, by Babes: conspir-	
510	24	seba, wyfe once to Vriah,		racie, by Herode and Pilate:	Rest. 870 Rest. 860
	25	of Canaan: now a possession		betraying, by one of his Table:	
	26	to Dauid of Sem. Dauid na-		garmentes, lotted: vvorde, Ely,	
	27	meth that sonne NATHAN,		Ely: bystanders flooting in	
520	28	vwho should be father after the		vvorde & gesture: drinke, Gall:	Rest. 850 Rest. 840
	29	flesh to the sonne of God. For		sacrificedec: resurrection, ascendi,	
	30	Vriahs vwife and lyfe: Satan	2980	Gentyles beleife: lastly, praying	
	31	stirred grieffe in Thamar de-		for Salomon the King, sur-	
530	32	flooured, Amnon killed after		neth his speech to Christ: Is-	Rest. 830 Rest. 820
	33	two yeres, Absalō a rebel after		raelites are thornes: Dauids	
	34	5 yere. His rebellion fell out som-		Kinges bad: yet Gods cono-	
	35	vwhat before Dauids 40 Y.		nant cōstant. Of Dauids loynes	
540	36	† Barren Michals children, as		Fathers to Christ onely Na-	Rest. 810 Rest. 800
	37	Nepheues vvhich one bare, not		than, Salathiel, Pedaiah,	
	38	she but Merob, to Adriel, are		and Zorobabel, are in the	
	39	vwithout partialtie hanged.		Ebrew, for speciall purpose.	
550	40	2. Sam. 21. Blame not the Text.		ROBOAM borne.	Rest. 790
	1	SALOMON 40 yeere.	2990		

DAVID.

yeres were ended Da. 7
 7. In Zorobabels first
 yere: an Angel telleth
 of seauentie seauens
 exactly decreed, for
שבעים *Seuim*, I
 Christ the Soueraine,
 to be killed, not for
 him selfe, but to take
 away sinne, to bring a
 iustice, to seale visio &
 prophet: after 3. yeres
 & a halfs preaching in
 confirming the Testa-
 ment for many. Da. 9. t

ended Salomons race: Jer. 22. Though Chonias
were a signet vpon my finger, I will plucke him
hence, O earth, earth, earth: write him childles. For
none of his seede shal sit vpon the throne of David
nor beare rule any more in Iuda.

שאל תואל	Σαλαθουλ
פרד	1. Chron.
ורבב	Zeeb'ab

Salathiel.
Pedaiah.
d Zorobabe

The husband of Marie the mother of our Lord Iesus Christ, who being to be holden Iosephs sonne by all law, was borne King of the Iewes. That he acknowledged: Pilate graunted: and the Iewes could name none but Caesar to hinder his right. Before the starre shewed, and Herod sought one borne a King. Afterwarde a further Kingdome was shewed. At that day when the halfe seauen came: Dan. 9. that the sonne was sealed, or was made as a signet, Agg. 2. Cantic. 8.6. Then he is called Christ, Joh. 1. 17. & hauing confirmed the Testament for many by his blood: when they looked that the Kingdome of heauen shoulde appeare: then is he made heire of all, ouer all powers in this worlde, and in that to come.

Iehouah sayd to	Πρωτ,
Aggei: Speake	Ιωαννα,
vnto Zerobabel	Ιηδα,
Duke of Iuda,	Ιωσηφ,
saying: I will	Σιμελ,
shake heauen &	Ματθαδια,
earth, and ouer-	Μακδ,
throwe the	Ματθαι,
throne of kings,	Εσλι,
(cōtained in the	Ναυμ,
Image Daniel.2.	Αμωδ,
and beasts, Dan.	Ματθαδια,
7.) At that day,	Ιωσηφ,
faith Iehouah of	Ιερν,
hostes: I will take	Μηχ,
thee Zerobabel	Αδμ,
the forme of Sa-	Ματθαι,
lathiel, O my fer-	Ηλ,
uant, faith Ieho-	Μαριμ,
uah, & will make	Iesus promise
thee as a signet:	ham, Isaac, Jac
for I haue cho-	ob, Ioseph, Iac
sen thee faith Ie-	
houah of hostes.	
The Apoflies do	
20. times record	
our I. to be of	
DAVID.	

Rhesa.
Ioanna.
Iuda.
Ioseph.
Semei.
Mattathias.
Maath.
Nagge.
Eli.
Naum.
Amos.
Mattathias.
Ioseph.
Ianna.
Melchi.
Leui.
Marthas.
Eli.
Marie.

our L. to be of
DAVID

EGYPT.

WORLD.

CHRIST.

moys 1. King. 6. Since the	2 Sal. vvas vnited K. vpo strife. 3 So Ioas and Ioachaz vvere.	2991	480 Noah began the Arke.	Before the birth of
1	4 THE foundation of the	☞	480 to the 2 Temple. Ezra. 3.	
2	5 temple is layde on Mount		Rabag vpo 1. Kin. 6. 480	
3	6 Sion, the shoulders of Ben-		thence to the last seven begining:	
4	7 iamin, Den 33. 480 yeeres		vherin Ch. buylt his Temple.	
5	8 since Israel left Egypt. 1 Kin 6		THE Lambes the Temple.	
6	9 Salomō being an holy Prophet		Apo. 21. & vwardes vvhō he that	
7	10 must be holden to be in heauen.		looketh in prayer shalbe heard. *	
10	11 THE Temple wholly fini-	3000	The Christians are the Temple	
10	12 nished, wherein 7 yeeres	☞	of God. 1. Cor. 3. Apo 15.	
10	13 were spent. 1. King. 6. 38.		NEBVCHADNEZ. that burnt	930 Rest.
10	14 SALOMON prayeth and pro-		it for 7 y. vvas mad. Dan. 4.	Adams yeeres at his death 930 are hence to our L. byrth: who is the second Adam and the third Temple.
10	15 pheseth of Daniels tymes.		Two Pillers Iachin & Boaz	
10	16 Dan. 6. & 9. Fyre falleth from		shev, as Apo 3. that by truneth	
10	17 heauen & burneth the sacrifices.		vve are steadily as Pillers to serue	
10	18 The glory of the Lord filled	☞	God in his Temple.	
10	19 the house: so that the sacrificers		In this sort is expressed Apo. 15.	
10	20 could not enter therein. So vvas		the spirituall confirmation of the	
10	21 it vvhē the Tabernacle vvas set	3010	faythfull agaynst Pilats Vicar,	
10	22 vp. Exo. 40. God agayne appea-		dryuyng thē through a sea of fire	
10	23 red to Salomon, & confirmeth	☞	(as vve haue scene in Smith-	
10	24 hym, thereupon he began a Pa-		feelde.)	910 Rest. IVB. 9
10	25 lace of 13 yeres vvorke. Salo-		The Temple vvas full of the	
10	26 mō excelleth al kings in vromē,		smoke of the glory of God, & of	
10	27 riches, & vvisedome. Salo. one		his power, and no man vvas able	
10	28 of the vvisest of the sōnes of God		to enter into the Temple tyll the	
10	29 falleth to Idolatrie, & is corrupt,		7 Plagues of the 7 Angels vvere	
10	30 by the allurements of the daugh-		fulfilled, suche reuerence the	
10	31 ters of the sōnes of mē. Salo. re-	3020	Christians stryke to the plag	
10	32 pēteth: vurteth the Prouerbs	☞	& plaged Pseudocatholiks.	
10	33 and Ecclesiastes: shevveth his		Menelaus came to Chanaā	
10	34 people that all pleasure, vvealth,		in Salo. dayes, Clem 1. Strō.	Rest. 900
10	35 and vvisedome are but vanitie,		vwhereby Dauids 37 vworthy-	
10	36 sauing the feare of God. Salo.		est are auncienter then Achilles	
10	37 vvrote his Songes in his olde		or Hector & such other.	
10	38 age, after he had buylt the touer		THE queene of Sheba shal con-	
10	39 of Libanus. Cant. 7. He reig-		demne the Iewes that vwould	
10	40 ned 40 Y. 1. King. 11. 42.		not heare a greater then Salo-	
10	1 ROBOAM reigneth ouer	3030	mon. Mat. 23.	
10	2 the two tribes 17 yeeres.		IEROBOAM of Ephraï	Rest. 890
10	3 Three T. Iudah vvalked in the		for Salomons idolatry, and	
10	4 wayes of Dauid & Salomō.		Roboās tyranny is confirmed K.	
10	5 Sisak K. of Egypt after that		ouer Israel: He ordeyned Al-	
10	6 for their Idolatry vwith 1200		ters, Feastes, and Sacrificers of	
10	7 Chariots, 60000 Horsemen, and		his ovne head. Iofias is na-	
10	8 innumerable people frō Egypt,		med 331 yeeres before he vvas	
10	9 Succim, Lubi, & Chush,		borne. The Prophete is killed	
10	10 cometh agaynst Iudah, and		by a Lyon for breaking Gods	
10	11 spoyleth the Temple. 2. Chro. 32.	3040	comādemens. Israel shalbe sha-	
10			ken as a Reede & caried away.	

DIVISION.		Juda.	WORLD.	Israel.	CHRIST
From the Rest.	12	SISAK or Seface is famous in	3041	Ieroboams hand vwithetheth.	12
	13	Heathen writers called Sefos		The Alter renteth a sunder.	13
	14	of Diod. Sicul. by vvhom his		All Israels kinges vvorship his	14
	15	great army in like sort is described		Calues saving Sallum and	15
	16	as here vve read. Bok. 1. lcf. 35.		Hofeah. The Popes Idolatry	16
	17			Apo. 9. is in the lyke impietie	17
	18	ABIAM 3 Y. He sleu fine		and sal from Iudahs Shyloh.	18
	19	hundred thousand of Israel.		Many thinges hence are taken, to	19
	20	ASA 41 yeere. 1. King. 15.	3050	reueals Rome in the Apo.	20
	21	He greatly clenfed his kingdome		NADAB of Ierob. 2 yeeres.	21
	22	from Idolatrie, and disgraced		B A ASA killed Nadab,	22
	23	Maacha, his graceles Grand-		and reigned ouer Isra. 24 yeere.	23
	24	mother.		He performed Achiahs vvorde	24
	25			upon Ieroboams house. Iehu	25
	26	IOSAPHAT borne.		telleth him of the lyke for him	26
	27	ASA made a law, that euery		selfe. At the besirge of Gibbe-	27
	28	one that sought not Iehouah		thon Nadabs house perished:	28
From the Rest.	29	shoulde dye: Iudah had peace		vwhen Gibbethon is besirged	29
	30	ten yeeres: Asa had. 500000		deth Baasas house peryshe.	30
	31	vwarriers, discomforted Zerach	3060	Though Elah were not there	31
	32	vwith 1000000 of Cush &		fichtyng agaynst the Philis-	32
	33	Lubim. Cursed Cham might		tines, but drinking in Tirza.	33
	34	not subdne blessed Sems sone.		ELIAS B. of vvhoe the worlde	34
	35	THE 36 yeere of Asas king-		was not vvorthy. Ebr. 11.	35
	36	dome. 2. Chro. 16. 1. Baasa			36
	37	vould haue buylt Rama. Be-		BENADAD this mans sonne	37
	38	nadad hyred by Asa spoyleth		remembreth this to Achab, na-	38
	39	his Countrey: Chanani bla-		ming Baasa father to Achab:	39
	40	meth Asa: is put in Prison: after		that is predecessor in authoritie	40
	41	Benadads departure Baasa	3070	1. Km. 20. 34. So Iechonias is	41
	42	remueth troubles to Asa, conti-		father to Salathiel the sonne of	42
	43	nuynge is all his lyfe.		Neri. Mat. 1. & Lu. 3.	43
From the Rest.	44			ELAH of Baasa 2 yeeres.	44
	45	OMRI surmounted Iero-		ZIMRI, Omri, & Tibni.	45
	46	boam in vickednes. His		Omri begineth this famous 42	46
	47	statutes and all the maner of		Y. not comonly marked, & is sole	47
	48	the house of Achab in time		King. After 4 Y. in 31 of Asa.	48
	49	and their counsels corrupt		He buylt Samaria Aholi-	49
	50	Iudah. Mich. 6, 16.	3080	bamah, and made her sifter to	50
	51			Ierusalem Aholibah Eze-	51
	52	IORAM borne. He could		ki. 23.	52
	53	not be 42 at Omries house ru-		Iudahs Kinges match to their	53
	54	ine: much lesse could his sonne		ruine, vwith Iezabels house.	54
	55	then be 42. VV aigh the phrase.		ACHAB of Omri 22 yeeres.	55
	56	2. Chro. 22, 3.		CHIEL buildeth Iericho vwith	56
	57	ASA fallth into a gout, vvhich		the price of his eldest & youngest	57
	58	holde him vnto his death.		son, as Iof. foretold it should cost.	58
From the Rest.	59	IOSAPHAT 25 Y.		ELIAS propheciet.	59
	60	Rome Apo. 11. killeth martyrs	3090	He was clothed in beare, fed by a	60

DIVISION.	Juda.	WORLD.	Israel.	CHRIST.
From the	3 clad in heavy coates, and hath no	3091	Raised a widow, quicked her	6
	4 ruine in 42 moneths, persecuteth		child, fasted 40 D. seeth a vwind,	7
	5 D. 1260 as Achab did Elias,	☞	earthquake, & fire, & by fire fro	8
	6 fro whose mouth fire deuoureth		heauen burneth sacrifices, killeth	9
	7 the enemy, & an Earthquake kil-		Baalistes, & souldiers. Iohn	10
	8 leth 7000, such as becom to the		Elias, seeth heauē opened, vvhē	11
	9 Beast. The martyrs slaine some		our L. begā to preach 42 moths or	12
	10 agayne to be alyue, as Eliseus		1260 D. vvhō feedeth the hungry,	13
70	11 hath a double portio of the spirite	3100	quicketh the dead, hath a fire not	14
	12 of Elias taken vp. Rome ha-		to burne Samaria: but a graci-	15
	13 sing Elisabets Christian ser-		ous fire of iudgemēt, bringeth E-	16
	14 uants foloweth Iezabel, dronke		lias & Moyses to him: is killed,	17
	15 vwith the blood of Aaron and		ariseth, ascendeth, sendeth fire,	18
	16 Elisabets sonnes.		Act. 2. & sent Epistles. Apo. 3.	19
☞	17 IORAM thirise viceroy and		ACHAZIAH 2 Y. 1 Kin. 22.	20
☞	18 Roy 17, and 22, and 25 of		IORAM the sonne of Achab	21
	19 Iosaphat, neuer prospered.		reigneth 12 yeeres. 2 King. 3. 1.	22
	20 He learneth by an Epistle from		A great Famine 7 yeeres is in	
80	21 Elias of his heavy raynes & sor-		Samaria, 2 King. 8.	
	22 rowues for killing his 6 brethren.	3110	Note that Iosaphat is called	
	23 Edom rebelled: and Esau	☞	King of Israel. 2 Chro. 21. 2.	
	24 brake Iacobs yoke. Gen. 27.		So Asa is called King of Israel.	
	25 Arabians carry away his		Both vvhich places the 70 trans-	
	wyffe and all his sonnes sawing		act: Iudah, least the strangers	
	Achaziah. After two yeeres		shoulde trouble the vvnlearned.	
	tormenting sickness he dyeth.		The famous 42 y. ende.	
	1+ Achaziah is in 42, being 22, & D.		IEHV a sword of God, is	
	1 ATHALIAH the daughter		vincted king and reigneth	
	2 of Achab and Grandmother to		28 yeeres. He sleu Iezabel,	
90	3 Ioas killeth the Kings seede,	3120	Ioram: 70 sonnes of Achab,	
	4 and reigneth 6 Y. 2 Kin. 11. 3.		vwith 42 of Achaziahs bre-	
	5 She had sonnes by an other		thren: his vnclē sonnes.	
	6 vvhich she tendered, 2 Chr. 24.		Two wayes the 42 Y. are	
	☞ IOAS the naturall son of		reckoned, one by the open phrase,	
	Achaziah, beyng hyd in the		an other by comparing the two	
	Temple by his fathers sis-		kingdomes. For in the 31 Y. of	
	ter 6 Y. is vincted King		Asa, Omri is full King (4 Y.	
	in the 7. 2 King. 11. and		before he begā to reigne) reck by	
	reig. 40 Y. His age & the	3130	Iudah thus. Asa 9 Y. Iosop-	
100	7 womā that saued him ar-		phat 25, Ioram 8: al is 42.	
	8 gueth that he is not of Na-		Or thus by Israel. Omri 6,	
	9 thans house. That forged		Achab 22, Achaziah 2,	
	10 Philob which Amias hath,		Ioram 12: in all 42 Y. Now	
	11 that endeth Salomons house		as Iorā of his 8 Y. had 4 cōmon	
	12 in Achaziah, must be dete-		vwith Iosaphat: so in Omri	
	13 sted, as drawyng vs to in-		his house 4 Y. must be like vwise	
	14 numerable errors, against		cōmon to fathers & sones, as you	
	15 playne Scriptures, and to		may see, and 4 Y. sooner from	
	16 be ridiculous to all Iewes		Zimries death must you begin	
110	17 cūning in the Prophetes.	3140		

Before the birth of

830

Rest.

820

Rest.

IVB.

II

Rest.

810

Rest.

800

Rest.

790

DIVISION.		Juda.	WORLDE.	Israel.	CHRIST.	DIV.
From the	18	who finding vs vnable to	3141	the stile of the holy story, seeming	24	Before the birth of
	19	bring the right fathers of		to be intricate bynely expresseth	25	
	20	our L. and to reconcile S.		the intricate state of these king-	26	
	21	Marheu & S. Luk: through		domes: & in one some relieneth	27	
	22	our falt reie& those must		the Student.	28	
	23	holy writers & religion.		IOACHAZ 17 Y. Vnder him	1	
	24	IOAS repayreth the Temple		Chazael and Benadad per-	2	
	25	2. Chro. 24. He falleth to Idola-		forme Eliseus teares vpo Isra-	3	
	26	trie, & vnthankesfulnes, after the		el. Them Amos remembreth.	4	
	27	death of Iehoiadah, Iohn, or	3150	THE Olympiades, that is	5	
120	28	Barachias, vwho died 130		games, after 4 Y. ended vfed in	6	170
Rest.	29	Y. olde. 2. Cho. 24. 15. reuining		Olympia: here are to be placed:	7	
	30	the memory of Adam at Seths		ff in Olympiade 202 the	8	
	31	byrth, of Terah at Abrahās,		fourth Y. our L. died. But Piu-	9	
	32	of Iacob entring into Egypt.		tarch in Numa sayth truly,	10	
	33	† ZACHARIA the son of		that they are nothing to be re-	11	
	34	Iehoiadah is stōed to death		garded: they are most vncertaine	12	
	35	betwene the Temple and		& vnreconed of many hundred	13	770
Rest.	36	the Alter by K. Ioas. Mat. 23		Y. vntyll Xenophons time.	14	
IVB.	37	† Syria spoyleth Ierusalem.	3160	IOAS of Ioachaz raigneth	1	180
12	38	AMAZIAH Viceroy &	¶	16. yeeres. 2. King. 13. 10.	2	
	39	Roy 29 yeeres. 2. King 14.		Vnder him olde Eliseus dieth:	3	
	40	Ioas is killed. Amaziah kil-		vwho wrought miracles to turne	4	
		leth 20000 of Edom: souldiers		Israel: In the vvaters of Ior-	5	
		dismissed, kill & spoyle Iudah.		dan by Elias cloake: and Na-	6	
		Amaziah vvor: hippeth Edōs		aman his Leprosie. Luk. 4. in	7	
Rest.	7	Gods. Ioas ouercōmeth Ama-		the vvaters of Moab: in the	8	
	8	ziah, robbeth the Temple: and		vvaters vvherin the axe svvane:	9	760
	9	disvvalleth the Citie 2 Chr. 25.		in the potage made healthy: in	10	
140	10	Amaz. is killed. his sonne being	3170	bread & oyle multiplied: in vic-	11	190
	11	but 4 y. olde, vvhom some regent	*	tuals procured to Samaria: in	12	
	12	governed vntill he vvvas 16 Novv		pinning Gehazi vvith a Le-	13	
	13	the vvhole body of Iudah is		prospie & 42 of Bethel by vvoo	14	
Rest.	14	sicke, & they destroyed as Sodō,		Bearz, in vvassing 1 vvof sō death.	15	
	15	but for a vemmāt, Esa. 1. And this		IEROBOAM of Ioas 42	16	
	16	for Zach. his death. vvorse they		yeeres. 2. King 14. 23.	1	
	17	are for our L. his death. Rō. 11.		NABONASSAR king 424	2	
	18	ROME is buylt by Romu-		yeeres before Alexander died.	3	750
	19	lus vpon 4 hylles, vvwhich are		Ptol. 3. His name neare a thou-	4	
150	20	Palatinus, Capitulinus,	3180	sande yeeres vvvas obscure: yet	5	200
Rest.	21	Auentinus, & Exquilinus		novve Chroniclers make him a	6	
	22	Seruius Tullus enlargeth it		grounde: though they cānot finde	7	
	23	compassing vvithin the vvualles		vwho by Scripture he should be.	8	
	24	three other hylles, vvvhiche are		About Mardocempad and	9	
	25	Coelius, Viminalis, and		Nabopolassar, like discentiō	10	
	26	Quirinalis. Galen, Plut.		is. None of all their accomptes in	11	
	27	Liuy. Virg. Ouid. Dio. hau-		Ptol. can be by scripture proued.	12	
Rest.	28	dle these These are called seuen		Chaldean lyers sayned them	13	740
	29	heades in Apo. 17.		of purpose to obscure Daniel.	14	
160	1	THE kingdome of Iuda	3190	Lachis gilty: as Israel. Mich. 1	15	
					16	

DIVISION.		Juda.	WORLD.	Israel-Juda.	CHRIST.
From the	2	is 117. ruled by the states untill	3171	IERO. recovereth Chanaan	17
	3	Ozias first 7. touched the 27 of		to Iudah in Isra. Here the on-	18
	4	Ierob. That fell one party for		ly place is that his kingdome is cal-	19
	5	his youth: and partly because the		led Iudah. David vvan Chaa-	20
	6	states hated their K. as Israel		math, so Iudah: & by Iudahs	21
	7	did. VVherof Lachis is blamed		ryght vvas he to fight for it.	22
	8	for yeelding vp Amazias to the		IONAS sent to Nineue, fled	23
	9	that killed him. Many sorowes		to Ioppe: hopeless to conuert	24
	10	they suffred by their 4 last kings.		Nineue, untill he had been 3	25
170	11	IOEL prophecyeth.	3200	dayes & 3 nightes in the VVholes	26
	12	OZIAS 52 yere. His first		belly as Christ should be in	27
	13	great vvorke are said to be after		the belly of the Earth.	28
	14	his fathers death, to vuarne us		SIMON Bar Ionas like vviſe	29
	15	that he ruld not vwith his father		fled from the Heathen: untill as	30
	16	Tuvo I. before an Earthquake		Ioppe God altered him. Ac. 10	31
	17	Amos telleth Aram of cap-		PVL might be that repenting	32
	18	tivitie to Kyr, and Ieroboā		K. to vvho God geneth povver	33
	19	house of a ruine, & Iuda to be		ouer Israel. Arā hitherto vvay	34
	20	captived: yet fully restored in		mighier the Assur. Heathē sto-	35
180	21	Christ, vvith Edom or all	3210	ries before Cyrus are but tales.	36
	22	nations. Act. 15.		Homer knew neither Nine-	37
	23	ZACHART thevvying the		ue, Babylō, nor Ecbatanas	38
	24	Iewves destruction by Rome,		vvealth: els he vvould not have	39
	25	(before vvich the Lord on mōū		brought Thebas Agyptias	40
	26	Oliuet told of Earthquakes to		for an example. Il. 10. Stru. 15.	41
	27	come) sayth: ye shal flee, Iehou-		THE kingdome is by seditiō 22	
	28	uah standing on mōū Oliuet,		I. vvithout a king, untill 38 of	
	29	as ye fled in Ozias dayes for		Ozias, the Zachary reigneth	
	30	the Earthquake. Before Amos,		the fourth from Iehu 2. K. 10.	
190	31	IOEL telleth of svvarmes of	3220	The Earthquake in Amos had	
	32	Caterpillers, like Horses & vvith		in Israel his enemies. Here their	
	33	Lyons teeth, causing famine.		state is tolde Ose. 1. so be Iez-	
	34	The Locustes Apo. 9 (vvich ar		reel of Gomer the Harlot: and	
	35	sensed as hard Horses, and vvith		God breaketh the bow of Israel	
	36	Lyons teeth, and have Abad		for the valley of Iezreel: vvho	
	37	don of Cittim, their King)		Iehus vvicked house smarteth	
	38	cannot agree to any but to the		for Achabs, as did his for	
	39	Popes spiritualtie: vvho strong		Naboths. Not vvithstanding	
	40	hypocisie & vvealth, denourec		yet they be pittied Ruchama,	
200	41	the frimtes of other mens labours	3230	& Apeople-Ammy, as the	
	42	in most of their kingdomes.		saythfull heathen are Rom. 9.	
	43	IOTHAMB. as of Ozias.		1. Pet. 2. But they shal be unpit-	
	44	OZIAS yet can not be in		tied Lo-Ruchama, & No-	
	45	that Leprosy for sacrificing. Be-		people Lo-Ammy: as vve	
	46	sides a long time he must needes		vvere from Noes dayes, before	
	47	have to conquer the Philistines		God taught all nations to repone,	
	48	strong covvnes: the Arabiās, in		and to socke David. Act. 17.	
	49	Gur-baal, and Meūnim,		ZACHARY 6 months.	
	50	and to humble Ammon: and		SALLYM 1 month.	
210	51	to buyde his great vvorke: 3240		MENACHEM 10 yeres.	

From the Rest.	41	whereof some engines were, in	241	About this time lived Homer,	3	Before the birth of Christ
	42	force lyke Gunnes, to shoote ar-		Hesiod, & Gyg, the first that	4	
	43	rowes and stones.		was called Tyrannus. Clem. 1.	5	
	44	ESAY prophesyeth. Of Christ		Str. who reigned in Lydia :	6	
220	45	hespeaketh as an Euangelist: of		whose sonne reigned unto Ha-	7	630
	46	heathen comen vnto, he sheweth		lys the ryner: where first settled	8	
	47	that their potentates that		the most of Iaphets house. Of	9	
	48	seems to be their starres shal ful		him the lande is called Gog.	10	
Rest.	49	as a Fig tree casteth her Figges,	3250	PERACHIAH 2 yeere.	1	670
	50	as in Apo. 6. the Romans do.		PERACH hath part of the 51,	2	
	51			but: more of the 52 as the compa-	3	
	52	IOTHAM 16 y. 2. Kin. 15		risoners after will shew.	4	
14	1	CHRIST fylleth the Temple	The 1 of 10	REZIN of Aram recouereth	5	660
	2	with a smoke of ager: which to	calamities.	Eloth from Achaz: & when	6	
	3	Salomō he filled with a gra-		Pekach had killed 120000 of	7	
	4	cious cloude. Seraphim with		Iudah both besiege Ierusalē:	8	
Rest.	5	sine winges crying holy, holy,		Achaz trembled: vnstayed and	9	650
	6	holy, prayse his iustice, who		unbeleuing not willing so much	10	
	7	ten times punisheth Iudah: that		as to demand of God for triall	11	
	8	will not yet see, vntill they be	3260	a miracle. Esay telleth of Gods	12	
IVB.	9	destroyed. Esa. 6. Mat. 13. Mar. 4.		fauour for Dauids house, that	13	660
	10	Luk. 12. Ioh. 12. Al. 38. Ro. 11		a virgin shal beare Emma-	14	
	11	The going to Babel, & the af-	Blame not the text: but learne.	nuel, as Mat. 1. who is a child	15	
	12	fections vnder Iauan: vntill the		and a sonne that beareth on his	16	
Rest.	13	coming of Christe, the bright-		shoulders principallitie, a won-	17	650
	14	nes of glory. Esa. 4. Ebr. 1. 3. All		derfull counsellor, mighty God,	18	
	15	are shewed in Iothas times.		father of eternitie, prince of	19	
	16	A CHAZ 16 yere. 20 Y.	3270	peace, of whose myssicall large	20	
ACHAZ so young a Father as Eliseus an olde mo-	17	olde when he reigned.		principallitie and peace in Da-	1	as we once were.
	18	ESAYS chyldre are geuen for a		uids throne there shalbe no end.	2	
	19	signe. Sear-iashub & Maher-		Tiglath Pileser captiueth	3	
	20	salal-chabaz. Esa. 7. and 8.		Galily, to be Lo-Ruchama	4	
cher should haue hoped in Emmanuel of a virgin.	1	Beholde the chyldren that God	of princes. Of 8. 10.	ryl Christ beginneth to preach	5	650
	2	geueth to Emmanuel. Eb. 3.		where Captiuitie began. Esa. 9.	6	
	3	Achaz dislayned the soft flow-		Mat. 4. Pekach is kild by O-	7	
	4	ing waters of Siloam,		see. Aram captiued to Kyr	8	
Rest.	5	which in Ioh. 9. wash blind eyes		36 y. after Amos foretolds it.	9	650
	6	of one sent thither, to see Ema-		OSEE K. 9 y. in one sort, & a	1	
	7	nuel: Achaz byreth Assur,		gayne to the ninth after once he	2	
	8	who will ouerslowe the lande	3280	was remoued. The kings of As-	3	
360	9	of Emmanuel. Esa. 7.		sur are called for Isr. & Iuda	4	Loammi borne.
	10	EZEKIAS 29 y. Novv 25		larch that is defender. Ose. 5.	5	
	11	yeeres olde. (Vnder him Assur		Osee sends Oyle for a present to	6	
	12	thamed & ouerslowe, Ema-		So King of Egypt: to vniu-	7	
Rest.	13	nuels land: taking 330 Ta-		his fauour. Salmanaasar cap-	8	Israel is no people.
	14	lentes: and destroying many		tiue him. His first y. was the	9	
	15	townes) He was to the Philis-		20 of Iotham. His thyrd in the	10	
	16	tines a Cockatrice: as Ozias		second sort of gouernours, other-		
360	17	was to them a Serpent, he ob-		wise he is was Ezekias		
	18	teyned health fro sicknes. Eb. 11.				
	19					
	20					

DIVISION.		Iudah.	WORLD.	Emmanuel.	CHRIST.
Before the birth of 630	10	and to know his ende of lyfe.	3291	his first: his 7, the others fourth.	Before the birth of 630
	11	Yet one fault caused an open de- nouncing of captivity to his seede:		Then is Samaria besieged. His ninth the sixt of Ezechias.	
	12	seruing Babels king. Esa. 29.		Then Gomer Israel beareth Loamy. They myght wish the	
	13	Sanacharib loseth 185000.		Mouſtynes to fall on the. Ose. 10.	
	14	The last part of Ezek. 14. y.		So might Ierusalem Luk. 21.	
	15	might be a rest: as Rabbag ga- thereth by 2. King. 19.		for their destruction by Rome:	
	16	Vpon Ezekias sicknesse the		and the prophane Romanes	
	17	Sunne goeth backe 10 houres:	3300	for persecuting. Apo. 6.	
	18	30 y. after Achaz would not		Herodotus in Egypt heard	
	19	take a signe: also after Em- manuel was promised. After	☞	Sanacharibs story: but corrup- ted. Likewise of the Sunne tur- ned backe: and of a King that	
670	20	Emmanuels birth 30 y. on		was told from God how long	Rest. 620 Rest. IVB. 15
	21	the tenth houre of a certaine day	✠	he should lyue. Herod. 2.	
	22	in an yere vvhē heauen opened		CTVS is named long before he	
	23	Iohn Bap. sheweth Christ.		is borne, declared a destroyer of	
	24	The like reuolutiō of time sheweth		Babel: and delimerer of Israel	
	25	us to marke those matters.	3310	a buylder of Ierusalem, and	
	26			vncted of God. Esa. 44. & 45.	
	27			Here now Iudah is saved in	
	28			part for the Oyle. That is	
	29			Christ. Esa. 10. By Iehouah	
660	1	MANASSES 55 yeere.		their God. Ose. 1. But Israel	Rest. 610
	2	Vnder hym Esay was sauued		is skattered amongst the Heathē	
	3	to death. Talmud in Ieba- moth lefo 49. That is touched		to Calach and Abor and the	
	4	Ebr. 11. They were cut vwith a		Cities of Madai. 2. King. 17.	
	5	saues. Of him doth Oecume- nius understand it. Iustine		Further then Damascus vvhō	
	6	martyr also obiecteth the same		were caried to Kyr. Amos 7	
	7	to Trypho.		and beyonde Babylon. Act. 7.	
	8	Manasses was once worse	3320	I agree vwith them that take	
	9	then any Chananite, and is	The fourth of the ten calamities.	Calach and Abor here for	
	10	caried by Assur to Babel. The		Colchis & Iberia as heathen	Rest. 600 Rest. 590
	11	he repented. The K. of Assur		name Countreies, and vwith their	
	12	now ruling, seemeth to be A- sarcha-don, or Sardan.		observation out of Herodotus	
	13	He is that Osnappar that sent		the oldest Greke story: vvhō	
	14	more duellars to Samaria:		speaking of Circumcision used in	
	15	vvhō were continuall molesters		Colchis, is thought therein to	
	16	of the Iewes. Ezy. 4. Neh. 10.		meane Israel skattered there.	
	17	and lothed of them. Iob. 4.	3330	Abrahamis sones multiplying	
	18	Babel at this time was of smal		lyke as the starres are in number,	
	19	reputatiō: duelt in by strangers:		myght sone fill Togarmah,	
650	20	the Palaces turned to vwatch		& Turkes Countreies: vvhō	
	21	reueret, and brought to ruine.		now holding Circumcision, and	
	22	Esa. 23. 23.		retaining the names of Abrahā,	
	23	TIRKANAK of Cush or		Selyman or Salomon, Io-	
	24	Ethiop may wel be that Te-		seph, and such, shew vvhence	
	25	arcon that Strabo sheweth		they come for great part: and	
	26	to haue been of great pouer:		ioyne vwith Ismael. VVhere	
	27	Geogr. 15. vvhē also he recor-	3340		
	28				
	29				
	30				

DIVISION.		Iuda.	WORLD.	CHRIST.
from the Rest.	31	death Nabocodrosor to have	3341	marke, that as for Idolatry they
	32	ben cousted of the Chaldea's as		fell: so in Europe men falling
	33	famous as Hercules was to		from Christ by Idolatry, are
	34	any. Before Pul Arā had greater		punished then as they were by
	35	same the Assur as were made		Assur, for the same time: for
320 Rest.	36	in the stories of Gods Books.		they rising from Euphrates,
	37	Whereby we must iudge that		Apo. 9. and 16. overthrowe
	38	the late writinges, supposed old,		Rome or Babylon for overthrowing
	39	that make Assur the first of 4		shyping of Images.
	40	Monarches, and fro ancient time	3350	Touching the saying of the
Rest.	41	great, those deserve smal credite.		Sunne, it was for that age vvhē
	42	Since Pul, Assur pilde many		Christ was promised to come
	43	cōtries, & grew to be a tree, as		of a Virgin, to the first King that
	44	Ex. 31. but now they begā to fall.		did beleue it, the same in force:
	45	N.A.M. prophcieth of a ruine	‡	that the Sunnes Eclipse was to
Rest.	46	to Nineue, and Abakuk of		the Centurion. Mat. 27. to
	47	the Chaldea's to arise: vvhō		make him acknowledge the Son
	48	some grew to be as great a Tree,		of God. Consider now the
	49	Dan. 4. as Assur had bene. That		malice and folly of the Heathen.
	50	vvhould the Iewes then no more	3360	Merodac king of Babel sent
IVB. 16.	51	beleue that Babel should master		to Ierusalem to demaunde of
	52	them: Then they beleued		this matter. That in Scripture
	53	Paul. Act. 13. citing Aba-		we learne Yet the Chaldean
	54	kucks wordes, of Gods vvorath		Astronomers vvhould suppress
	55	to make an ende of them.		all this: vvhō in Ptolomy of-
Rest.	1	AMON 2 yeeres.		ten mentioning Eclipses about
	2			these tymes, passe ouer this mi-
				racle. The Grecians turne all
				to a vvhicked tale: That for
				Hercules byrth the Sunne
340	1	IOSIAS 31 y. VVho was	3370	mada a longer nyght. Lucian.
	2	named long before: vvhē the		yet here their tale somewhat
	3	Alter at Bethel rent. 1. Ki.		toucheth a trueth.
	4	13. It may very well be that		ELIAKIM, or Iehoiakim b.
	5	Manasses the grandfather after		
Rest.	6	his repentance, did thinke of that		IOACHAZ, Iohn, or Sal-
	7	Prophecy, and sawe that well		lum borne. Elder then his eldest
	8	might his nephew performe it,		brother in reigne. 1. Chr. 3. though
	9	after that Israel was captiued.		in byrth two yeeres younger.
	10	In the 8 y. of his kingdome,	3380	IEREMY prophcieth.
350 Rest.	11	vvhē he was a very chyld (yet		Iere. 1. 3. He laboreth to keepe
	12	he was Father to Eliakim)		Iudah from being caried to
	13	thē he sought the God of Dauid		Babel, as into a vvhildernes 40 y.
	14	in his 12 y. he destroyed Idoles,		before the thyrd Captiuitie,
	15	and brent Popelike Baalistes		that vvhich followeth the Tem-
Rest.	16	bones. In his 18 y. he kept a		ples burning. To that looketh
	17	very solenne Passouer.		Exek. 4. After that, threes or
	18	MOSES original that was hid		fore yeeres, he laboreth to keepe
	19	in the Temple is read to Iosias,		the remnant in the land: but
	20	vvhō vvhēpeth at the prophecy	3390	premyled not.
360	21	of transmigration.		
	22	Mathanias, or Tzedek. b.		
	23	SOPHONY prophcieth.		

Before the birth of
DAVID. of
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Before the birth of
DAVID. of 1.
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THE state of the fourtie yeeres of *IEREMIE* is more largely handled in Gods booke, the that euery yeres story may be touched once in one line: wherefore I wyll so farre breake of the Chronicle, as to make some discourse of thinges falling out within it. All *IOSIAS* dayes *IEREMY* taught freely, that *IERUSALEM* should be as *STLOH*. The king reformed his state, kept a most iolenne Passeouer, and looked for captiuitie: but God reiourned it vntyl his death. *SOPHONY* after reformation, warneth the kinges sonnes of Gods iudgement, and blameth many for close Idolatrie. On *EGYPT* they stayed, whose king *NECHO* killed at *MAGEDDON*, *IOSIAS* the vncted of *IEHOVAH*. That *ZACHARY* remembreth. *Chs. 12.* and sheweth, that such shalbe their mourning for kylling of *CHRIST*: but to better confort. Then *Necho* helde *CARCHEMYS* against *ASSVR*, and displaced king *IOACHAZ*, carrying him into *EGYPT*, and placed *ELIAKIM* king in *IVDAH*, changing his name vnto *IEHOIAKYM*. In the first yeere of *Iehoiakym* *Jeremy* doth prophecie, that *SALUM* or *IOACHAZ* shall not returne from *EGYPT* but dye there. *Chr. 22.* That *NABUCHADNEZAR* shalbeking of *BABEL*: & *TZEDEKIAS* of *IVDAH*: that *IERUSALEM* shalbe made as *STLOH*. *VRIAH* is kylde, & *IEREMY* quit. His thyrd yeere endyng, and much of his fourth, is the fyrst of *Nabuchadnezar*. Then *Jeremy* prophecieth that *NECHOS* Garrisons of *CARCHEMYS*, and al *EGYPT* shalbe subdued by *Nabuchadnezar*. The former presently tooke effect. *Nabuchadnezar* commeth agaynst *Ierusalem*, and *Jeremy* telleth againe more particularly of *Nabuchadnezars* power and kingdom to be great for seauentie yeeres: and of *Ierusalem*s desolation for seauentie. Then *Ierusalem* besieged is taken, *IEHOAKYM*, *DANIEL*, *ANANIAS*, *AZARIAS*, and *MISAELE*, with others of the kinges stocke, are brought to *BABEL*. The king is sent home agayne, & made tributarie to *Nabuchadnezar*. The same yeere: and the next *Jeremy* lamenteth *Ierusalem*. *BARUC* is his Scribe, readeth his Lamentations: which *IEHOAKYM* cut in peeces: thereupon God telleth that he shal be buried as an Ass. Three yeeres *Iehoiakym* serued *Nabuchadnezar*, the next he rebelleth. Three yeeres *Daniel*, *Ananias*, *Azarias*, and *Misael*, bestowve in Chaldean studies: hauyng shewed rare care and courage in straight obedience to *MOSES* ceremonies. When *Iehoiakym* rebelled, then the other are found ten tymes better learned then the *Chaldeans*, by the kyng: and appoynted of hym to serue in his Court. So *Esaies* prophesy is fulfilled. *2. King. 20.* *DANIEL* had also skill in Visions and Dreames: whose case I compared before with *IOSEPHS* for tyme of shewyng skylle, for kinges affection, for excellyng Magicians, for aduancement to the mayntenaunce of their brethren. Two yeere after he had shewed the kyng the dexteritie of his studie, The king in one dreame seeth how *BABEL* alone, *MADAI* and *PARSAS* ioynntly, *AVAN* fyrst ioynntly, after parted, in *EGYPT* and *BABEL* should rule many Nations, & afflict *EBER* vntil the birth of our Lord, the king of all kinges: as *Esa. 9.* This he saw in one Image, and forgate his dreame. *DANIEL* saw the same: remembered it: taught it the king: is made a great man: preferreth *Ananias*, *Azarias*, and *Misael*, to be rulers in *BABEL*. Sone after the king setteth vp a great Image: and casteth *Ananias*, *Azarias*, and *Misael*, into a Fornace of flaming fyre, accused to refuse the worshyping of it. When they went into the Fire *IEHOVAH* went with them: and *Nabuchadnezar* saw one like the sonne of God. By fayth they quenched

Ezek. 4, 6.

Iere. 7, 14.

2. King. 23, 21.

2. Chro. 34, 21.

Sopha. 1.

2. Kin. 23, 29.

The fyfth calamitie.

2. Chro. 35, 20.

2. King. 23, 24.

The sixth calamitie.

Iere. 27, 12.

Iere. 26, 23.

Dan. 1, 1.

Iere. 35, 1.

Dan. 1.

The seventh calamitie.

Iere. 36, 13.

Iere. 22, 19.

2. King. 24, 1.

2. Chro. 36, 6.

Dan. 1, 8.

Leuit. 11.

Esa. 39, 6.

Consider *Daniel*, Chap. 2.

with the 7, 8,

and 11.

Dan. 3.

Esa. 43, 2.

Ebr. 11, 34.

The eyght calamitie.

2. King. 24, 8.

The ninth calamitie.

Iere. 32, 30.

2. Chro. 36, 10.

1. Chro. 3, 15.

2. King. 24, 17.

Iere. 27, 5.

Iere. 28, 5.

verse. 17.

Iere. 50.

and. Chap. 51.

Apoc. 18, 21.

Apoc. 17, 5.

Iere. 28, 17.

Iere. 29, 22.

Iere. 29, 32.

Ezek. 1, 5.

Eft. 2, 6.

Eze. 40, 1.

the force of fyre. The king is amazed, maketh it death to speake any thing of their God: yet Iehoiakym in Iudah repenteth not, of oppression, & bloodshed, and sacrilege, and vnloyaltie. Ierusalem is agayne taken: Iehoiakym bound fyrst: at the last, cast away vnburied, as an Ass deserued. I E H O I A C H I N his sonne is now eyghtene yeeres olde, who was ten when H E (the Father) was made king: he was king three monethes: of hym Ieremy tolde, that none of his seede shoulde sit vpon DAVIDS throne, and that he shoulde die chyldles. MATHANIAS his brother by generall terme of coosenage: His fathers brother properly, in succession his sonne is made king by Nabuchadnezar, as God tolde Ieremy. Foure yere Ieremy labourereth to teach how nations must beare the yoke of BABEL: After Iechonias and Mordochay were caryed away. In his fourth yere ANANIAS prophesyeth falsely: that within two yeeres God will breake the yoke of the king of BABEL, and restore I E C H O N I A S home, and all that were caryed with hym: Ieremy telleth Ananias that for his false prophesie he should dye that same yere: which death of his fell out as it was foretolde. The same yere Ieremy writeth to Israel caryed to Babel, that they shoulde looke for the ende of seuentie yeeres before they looked to returne. Also, he sendeth to Babylon a prophesie of the fall of Babylon, larger then that in E S A I. Chap. 13. & 14. & 21. Or that in A B A K Y K Chap. 2. and charged the bearer S A R A Y A S ruler of Menucha, who was sent from T Z E D E K J A S to Babel, that he shoulde reade the Prophesie at Euphrates: then shoulde he tye it to a Stone, and cast it into the myddle of Euphrates, saying: Thus shall Babylon be drowned. The lyke are we taught. Apo. 18. touching R O M E, called B A B Y L O N in a mysterie. Then a myghty Angell tooke vp a Stone lyke a great Millstone, and cast it in: o the Sea, saying: with such violence shal the great citie Babylon be cast, and shalbe no more found. As Ieremy writes to Babylon to keepe Israel in true patience, and hope of deliuerance: so false Prophetes in Babylon resisted him: One A C H A B and T Z E D E K J A S, of whom he prophesyeth that Nabuchadnezar wil make them an ensample, and a byworde of myserably cursed: burnyng them in fyre. We may be sure so it fell out, because they styrrd men to fall away from his obedience. He that spared not the Chaldeans. Dan. 2. would not spare them. Also in Babylon there was a man called S A M A I A H, who wrote to Ierusalem agaynst Ieremy, that he shoulde be clapt vp in Lytle-cage, for writyng to Babel that their captiuitie shoulde be long. I E R E M Y from God sendeth him a bitter answer: He calleth him a Necelemite: which is, a Dreamer. It may be his family came of N A T H A N. 1. Chr. 4, 19. and as he pretended, that the punishers of Ieremy shoulde followe Iehoiada: so myght Ieremy taunthim, that he was rather to be called a dreamyng Necelemite, then a Noe-like Nachamite: for of Nacham (which meaneth comfortyng) had N O E his name. Gen. 5. Of him Ieremy wryteth, that in Babylon his family shall peryshe. When Ieremy had ben thus resisted, by false Prophetes, God styrrereth vp Ezekiel to perswade the remnant by writyng, that they shoulde be caryed to Babel. He was captiued when Iechonias and Mordochai were. His example, and the experience of two Captiuities myght haue warned them not to store vp wrath: but to marke how Israel pylde by P V L, captiued and pylde in part to strayght slavery by Tiglath-Pel-esar, had ful payment to bondage by Salman-asar. So Iudaht Citie already surprised twise by

An abridgement of fortie yeeres. Ezek. 4.

IEHOLAKYMS frowardnes, was now past hope of abilitie to resist one set vp a Conquerer for their sinnes, when they dayly more and more prouoked Christ agaynst them. The thyteth yeere after the solenne Passeouer, & fyndyng of MOSES originall, EZEKIEL seeth the glory of God and Christ: also he seeth the mynistry of the Angels, which in wit excell, in might are strong, in seruice vnweary, in quicknes flit: them he saw in forme of bodyed weightes, bearyng in part the forme of a Man, of a Lyon, of an Oxe, of an Egge: they had also wynges: and a voyce was heard: of the blessed glory of IEHOVAH from his place. The Christians redeemed from the Heathen, haue much the lyke. Apo. 4. Here were also wheeles within wheeles with fellyes full of eyes: whereby the creature ruled by an endles foresight, ought to be meaned. There appeared besydes vpon a Sapphyre throne the lykenes of a man, with the sight of fyre myxt with the Raynebowes coloure. So Christ sheweth hym selfe afore the ende of ten Calamities named Esa. 6. Now Ezekiel in Table, Dyet, and lying on his Sides, betokeneth that Ierusalem by siege, and famyne, shalbe taken: wherein note specially the tyme, applying a day to a yeere. Three hundred and ninetie dayes represent so many yeeres from the fallyng away by IEROBOAM. By so many yeeres shall Ierusalem be destroyed, and left desolate. In the ende of them, when you are within fourtie of the last, on the other syde, was Ezekiel to lye forty dayes for a new remembraunce of the sinne of IVDAM: who shoulde be destroyed as afore sayd: and that when fourtie yeeres shoulde be accomplyshed in the preaching of Ieremy, whom they so much despised. Famous woulde God haue the paynes of that his seruauant. The same tyme Ezekiel shawynge his head, and partynge the heare, sheweth IVDAMS case. One part he burnt with fyre: an other part he cut with a sworde: the thyrde part he skattered into the wynde. One part he bound vp: and loone after he brent also that part. So Israel shoulde peryshe in besiege by famyne, pestilence, and such dispercion, and a small remnaunt for a while left with Gedaliah, shoulde loone by Ismael come to nothyng. The next yeere agayne he seeth the glory of Christ, leauynge the Temple, the Cherubim accompanying, and goynge to Mount Olives. The lyke forsakyng of the Temple Christ shewed with his Disciples in the dayes of his fleshe, Mar. 24. But Iudah knew not God in Christ, reconcyling the worlde vnto hym selfe. Thus the two yeeres confute Ananias the false Prophet. In the seuenth of Tzedekias Ezekiel telleth that Israel brought from the Wildernes into the PLEasant LANDE, shalbe brought agayne into the Wildernes of the Heathen. Note that to be the name of Chanaan, the PLEasant LANDE in Eze. 36. & Dan: 8. and PLEasant Mountayne. Dan. 11. for Syon or Ierusalem. In that yeere Ezekiel calleth Tzedekias a prophane bad man: and telleth of his abasing, & Iechonias aduancement: & the Crowne ouerturned, & that the Kingdome shal be no more vntyl HE cometh to whom it belongeth. He meaneth thereby CHRIST: who shall sit vpon the throne of DAVID for euer. Luk. 1. To this place of Ezekiel respected Nathanael, when he sayth to the Lord: Thou art the Sonne of GOD: thou art the king of ISRAEL: acknowledgyng that he was come to whom it belonged. In the yere of Rest, Seruantes were made free according to Moses: whom their Maisters made bound againe against the Law: thereupon Ieremy telleth of their bondage.

Ezeki. 1.

Apo. 4.

Ezeki. 3. & 4.

Ezeki. 5.

Iere. 41, 2.

Ezeki. 30, 7.

Dan. 8, 9.

Dan. 11, 16.

Ezeki. 21, 26.

Luk. 1, 32.

Iohn. 1, 49.

Deut. 15, 12.

Iere. 34, 14.

Est. 2.

2 King. 25, 1.

Iere. 52, 4.

Iere. 39, 1.

Ez. 24, 3, 6, 16.

Iere. 37, 6, 38

Iere. 32, 7.

The 19 of Na-
buchadne-
zar.

Iere. 32.

and 35.

Ezek. 5, 20.

Deut. 28, 153.

Dan. 9, 27.

2 King. 25, 2.

Iere. 39, 3.

Iere. 52, 5.

Iere. 26, 8.

Ezek. 9, 3, 4.

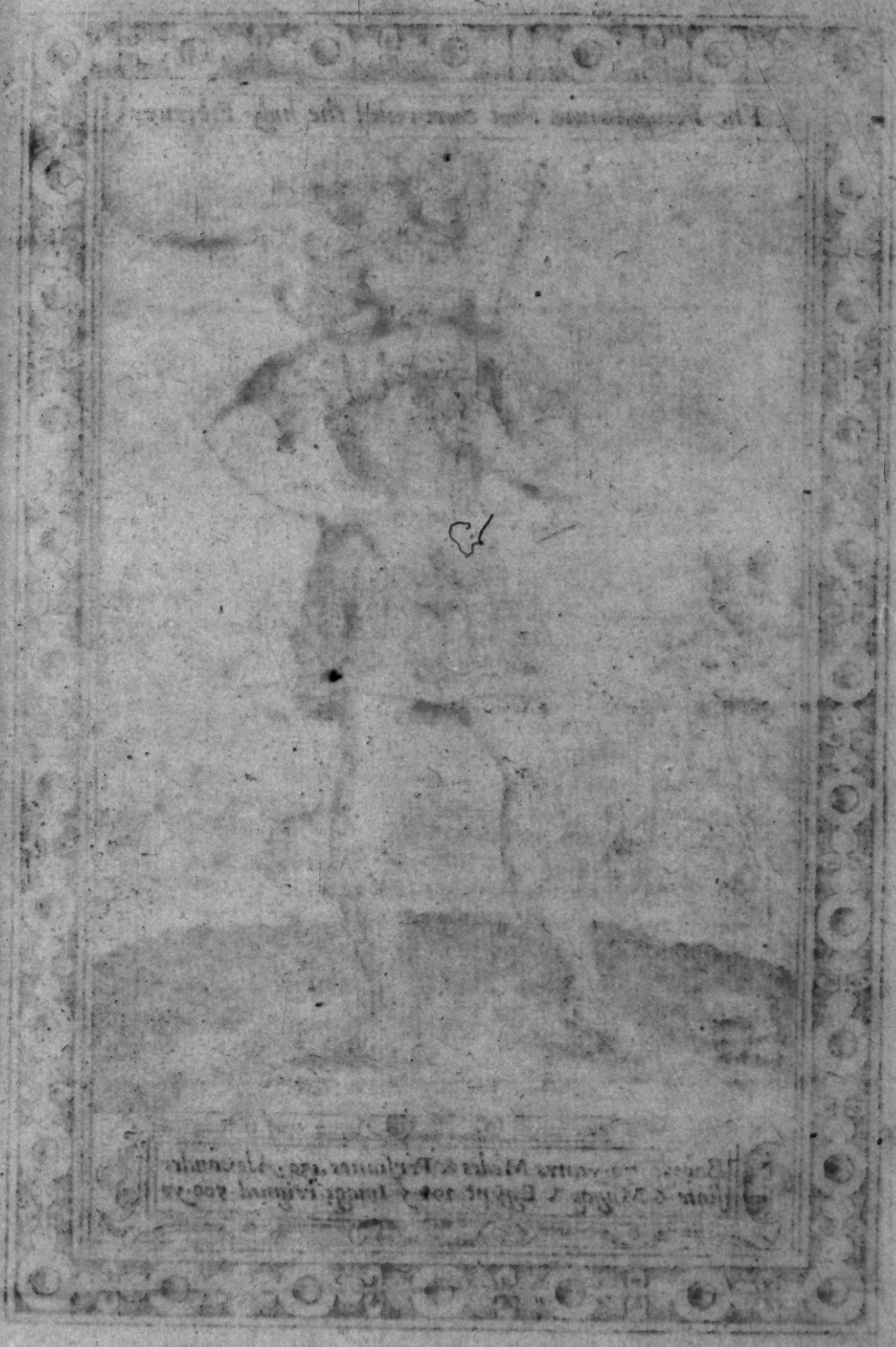
Apoc. 7, 8, 9.

2 King. 25.

Ezek. 8.

The tenth
calamity.

In the ninth yeere of the second Captiuitie, that is since *Iechonias* *Mardochai*, and *Ezekiel*, were carryed captiues, and *Tzedechias* was made king: the tenth month, the tenth day of the month, *Ezekiel* is tolde in *Mesopotamia* that, *Nabuchadnezar* that very day in *Iudea* layde siege to *Ierusalem*. Then God lyketh *Ierusalem* vnto a pot seethyng full of flesh, vntyl al be marde. *Ezekiel* wyfe dyeth: for whom he is forbid to mourne, as his peoples sorow for the chyldren of *Ierusalem* shoulde be greater then open mourning myght expresse. Notwithstanding al this, at *Ierusalem* litle thought they that their Citie should be destroyed: and *Ieremy* is in Prison, for laying that God woulde deliuer *Ierusalem* into the hand of the king of *Babel*. First in straight prison. *Cha. 37.* after in the court prison, after that in a dungeon, thence is brought againe to the court prison, wherein he tarieth vntyll the Citie is taken. In *Tzedechias* tenth yeere the Prophete buyeth a peece of ground of *Chananeel* his vnckles sonne, in token that after their cariage to *Babel*, there shal be for *Iudah* a returne, and policy to buye & sell. The same tyme he confirmeth the people in expectatiō of Christ: which couenaut is stronger than the heauens order. The same yeere *Ezekiel* prophecyeth that *Pharaoh* king of *Egypt* (who had ben as a Reede to the house of *Israel*) should be ouerrun, as before *Ieremy* had tolde. *Cha. 44.* And in these tymes of siege, extreame sorow befell in *Israel* by plague, famine, and sworde. Fathers did eate their chyldren, and chyldren their fathers. *Moses* foresaw and foretold that. A greater desolation is after told, when *CHRIST* is vtterly denyed by them. In the eleuenth yeere of *Tzedechias* the fourth month, the Citie is taken: Then *Nergal*, *Sarezar* & other Nobles of *Babylon* enter into it. The Heathen make *Nerighsarus* one of the kinges of *Babel*: a pettie king well he might be vnder *Nabuchadnezar*, but none of the chiefe three, for whose reigne only *Iudah* should be in *Babel*. These Potentates of *Babel* executyng the iudgement of Christ, by the close assistance of his Angels, are perfourmers of that vision which *Ezekiel* saw in *Tzedechias* sixt yeere: when Angels lyke men come from the north Gate, then another man marketh them in the Forehad that mourned for the sinne of the Citie, that they might be kept safe. That falleth out in *Ieremy*, *Barnabas*, *Abdemelech*, and such godly. So in the spirituall fall from the fayth to Idolatry, which the *Apocalypse* reuealeth: An Angell commeth from the East, and sealeth a great number: who makes seuen Trumpeters agayne, king *Abaddon*. Now by nyght *Tzedechias* fled through the kinges Garden, and through the gate betweene the two walles: and he went through the fieldes: the *Chaldeans* ouertooke him at *Iericho*: brought him to *Riblah*, condemned him, slew his chyldren before his eyes, and brought him to *Babel*: but he neuer saw *Babel*, being made blynde before. This, *Ezekiel* was taught in *Tzedechias* sixt yeere, when he was commaunded to prepare instruments of transmigration: and to change place before his peoples eyes on the day lyght: and in the night to goe forth before them, and digge a hole in a wall, and to bring those that beheld him through that hole: then he was to couer his owne face, that he should not see that Land: Then the wheelles of Gods gouernement appeare ful of eyes, that so accordingly ruled *Tzedechias* case. The nintenth yere of *Nabuchadnezar* the first moneth *Nebuzaradan* burned the house of *IEHOVAH*, the kinges house, and all the Nobles houses. Now we are come to the fourtie yeeres *Ez. 4.*



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The Kingdomes that ouerruled the holy Ebrwrs



Babylō .70. yeares Medes & Persians .130. Alexander
statē .6. Magog & Egypt .294. & Image reigned .500. yr

Babel is a tree Dan: 4. as before Assur had bene Ezek: 31.



Nabucadnezer driue from his Kingdome: liueing
with beastes .7. yeares restored to his honour. da. 4.



There is a river that runs through the land of the living

and the water of life is there for ever and ever

[illegible]

70 Babel sallet by Sem's Elā,
Gabriel's 70 leauens.
71 I heinferturens.

Jerusalem shall be destroyed in the next age after our Lord his death. Dan. 9. There Rome

Iohas was the middle of a Jubilee) then Ezekiel seeth a citie called IEHOVAH There. That Christ buildeth. Heb. 11. and Apo 27.

Nabuchadnezzar after E-
gyptus fall, being at rest, dreameth of a great Tree crot: bea-
ring the hart of a beast seven yeres.
Daniel expoundeth it of Na-
buchadnezzar, who after
to velleue monethes boasting proudly
of Babels buylding: & nothing
repenting for destroying the Temple,
that seven yeres hee was:
Falleth into a madnes: so continueth
seven yeres among beastes.

After that he proclaime his
shame, and Gods glory. But still
he holdeth Bel his God. Dan 4.
The Chaldeans in Abydenus
fragment recorde that he
was blasted by some God: and
spake of Babels fall, by the
Persians: But the Aegyptians
make the Babylonian Gods
offended the Authors of that:
and will not recorde Gods Pro-
phetes for Babels fall.

The WORD is named Mel-
fias by an Angel. That is in
Greke CHRIST. The time of
his death shalbe after seven se-
menties. Into three partes he di-
uideth these seven: and ioyneth
proper stories to the first and the
last part: Seven of them from
Cyrus first yeere, and permis-
sion to returne to buylde Ieru-
salem. Esa. 44, 45. & Ezr. 4, 12
shal passe before they shall haue
builded it. Thence are sixty two
seuen to the last seven, set a part
for the Lord his preaching. Of
that last seven the first part is
past in silence: as for a preparatiō:
that latter halfe doth, Christ
bestow in confirming the Testa-
ment for many: Beginning at his
baptisme: ending at his death.

344
Cyrus maketh Crasus
Tutor to Cambyfes.

Here *Cyrus* dreameth of
Darius Hvst. reigne Her /

346

A Ramme is Paras.
A Goats Buck laia. D

47 the Barbariā floriet Str. 15.

348 hold Grekes of no certainty. 349

40
41
42
43
44
45

480

14, *fo* Berolus & Crellas, and in Her. i. Strabo also (book 11, paragraph 21) says that the Saca a Bacchus Feaf; and records that a victory

fore the birth of

E. 2.

Gabriels 70	1	After this Artax. Only Da-	3541	ses of diuers colonies. The lyke	Before the birth of The son of man. 380
	2	rius Persa the last K. is named		for Herseis in Apo. 6. Syria	
	3	in Scripture: Neh. 12. 22. Then		shalbe plagued by Iauan, and	
	4	vvas Iaddua hygh Sacrificer,		Iauā Gog-Magog for Iu-	
	5	vwho met Alexander. Io-		dah. Christ vvil come riding	
	6	seph Ant. 12. Ch. 7. & 8. Ezra		upon an Ass: shalbe sold for	
	7	11 sawv their vvhole times. Ne. 12,		thirtie Sicles: He the shepharde	
	1	28 and vvrote 1. Chr. 9. in Io-		shalbe stricken, and the Apostles	
	2	chanās age, father to Iaddua.		the sheepe shalbe skattered: his	
	3	He vvas 6. 50. yeres before Ba-	3550	side shalbe pearced: They shall	
IVB. 20	4	bel fell: for so long afore his fa-		mourne vwhen they consider it.	370
	5	ther vvas kilde. 2. k. 23. vvher-		Att. 2. Apo. 1. The blind Iewes	
	6	fore they must stretch his age a-		at this day in the Talmud.	
	7	12 boue Isaac 180 y. that gene		Mass. Suchoth means it of	
	1	Madai & Paras aboue 130 y.		Christ the sonne of Ioseph,	
	2	Nehemias a captaie in Cy-		The sonne of David, vvwhich	
	3	rus first vvrieth of their last		vvas kilde: vwho asked of God	
	4	Kinges. Sanballat his aduer-		lyfe for euer, and had it: and all	
	5	sarie vvas great vvith Alex-		the earth his possessor. They	
	6	ander. Halfe a skore of feuerall	3560	seeyng vwill not see. Ierusalem	
	7	13 men lued from the time of Io-		shalbe destroyed, the Lordes seete	360
	1	akim father to Eliasib, to the		standyng on Mount Oliuet.	
	2	ende of the Persians. Neh. 12.		There the Lord telleth the same	
	3	The Grekes exceedingly gene		thing. Mat. 24. A Ierusalem	
	4	too many yeres to Cyrus, Ar-		for all shalbe buylt. This is the	
	5	taxast, & Achasueros, The		summe of Zachary.	
	6	raprouing of them then is neede-		Malachi in Greeke Angel,	
	7	14 full, seeyng they shoulde disannull		endeth the Prophetes. In him	
	1	Gabriels prophecy: and easely	3570	Iohn Baptist is once called	
	2	are they dysproned. Fyrst by the		Malachi: and agayne Elias in	
	3	age of Mardochai, Zoroba-		the end of his Prophecy. Marke	350
	4	bel, Iesus, & them in Ag. 2. 4.		beginneth vvith Malachi, or	
	5	And through Ezra and Ne-		Angel: Gabriel vvith Elias	
	6	chemias. Conferre Heathen.		in the first spech of the newv Te-	
	7	15 In Spart Anaxandrides is		stament. So sweetely in speches	
	1	of Croesus age. His coura-		hath God ioyned the old & newv	
	2	gious sonne Leonides died a-		Testament. They vwho holde the	
	3	gaynst Xerxes. Her. 7. Poly-		bid Apocrypha to be breathed	
	4	crates vveth, (He vvas A-	3580	by Gods spirite, can not holde this	
	5	nnialis friends) In Socrates		true. The late Ebrewes reisch	
	6	olde age vvas graunted Ilme-		them: or skant heard of them. In	340
	7	16 nias. Pla. Epimenides cited		Ebrew they are not. The newv	
	1	Tit. 1. aduisth Nicias of Ni-		Testament citeth the not, other-	
	2	ceratus for an Alter to an vn-		vyse then Homer or De-	
	3	known God. Laertius.		mosthenes. The old Ebrewes	
	4	Att. 17. The vvhole successiō of		heard not of any of them, vwho in	
	5	lynes vvill dysprone their de-		Ezdras age, toke order for pre-	
	6	caiteful Olympiades: vvwhich		servation of euery letter in the	
	7	17 made olde Grekes and La-	3590	Prophetes: & brought the vvhole	
	8	tines to misse in 100 yeres.		summe to 805 380. Rab. Sad.	

Before the birth of
The son of man.
380

370

360

350

340

SEVENS. Iuda, The Mountaine. WORLDE. Grecia. CHRIST.

Gabriels 70	2	Now the Angell goeth from 3591	Iavan by 6 yere ruleth Paras. And	The Angel Dan. 11. disauthorizeth the Ma- cabees by 1. Marb. 1, 7. way both diligently.
	3	Paras, and God nūbreth, way-	6 yere more Alexander doth vwhat	
	4	eth, & deuidenth their power.	he vvil. Then he dyeth, and his house.	
	5	Darius the Persian gaue re-	His Captaynes part the spoyle: foure	
	6	wardes for inuentors of new	are chiefe. Perdiccas and Anti-	
	7	pleasures, and thereby he was	gonus tuuo of the foure chiefe were	
	18	not ware how he had sold his	in tyme killed by Ptolemy Lagi	
	1	kingdome, vntyll another	and Seleucus Nicator, the tuuo	
	2	was proclaymed to beare his	other chiefe: vvho ioynd powvers,	
	3	Scepter. Athen. He caried with	and continuall affinitie. This much	
	4	him in Campe 350. Concu-	is in Daniel touchyng Iauan, in	
	5	bines. Diod. Sic. In him wor-	the Belly & Sides: Leoparden foure	
	6	thely the Siluer is made dust.	heades, and Bucke of sundry hornes.	
	7	The Beare is cast into fyre:	The tuuo standyng Seleucus and	
	19	and the Ramme cast downe.	Pto. make the tuuo Legges & fourth	
	1	Dan. 2. 7. 8.	Beast.	
	2			
	3			

4	Iuda, high Saintes	GOG-North.	World.	South, Egypt.	
5	Alexander toke order	SELEVCVS Nicator.	Seleucus Nicator	PTOLEMY Lagi k. of	320
6	vvith Iuda for token	He is that one of Alex-	where the faithful were first called Christians. Ad. 11. to shew that Christ vvould great ouer Gog.	Egypt: of him spake	IVB.
7	of subiection, that each	anders Princess, might-		the Angell. Dan. 11.	21
1	sacrificers child: borne	tier then the king of		The king of the	
2	that y. should be named	the South: and of greater		South shalbe might-	
3	Alexāder. R. Abr.	dominion. Dan. 11.		ty. Diod. Sic. noteth	
4	Alexander licenced	Appian vvriteth of		that by speciall di-	
5	Sanballat to buyde a	al his house: and noteth		uine fauoure he	
6	Temple for Samaritans	him to be the mightiest		stode. Humane he	
7	and fals Iewes.	of all Alexanders		was, and receyued	
1	The sonnes of Iesus of	successours. VVhen he		his reward. He at	310
2	Iosadak had contracted	slew Antigonus,		the first gate Iudea,	
3	affinitie vvith thē.	Iudea fell to be vnder		entring into Ierusa-	
4	Those Ezra and Ne-	him, because Antigo-		lem on the Sabbath	
5	hemias excommunicated.	nus had gotten it from		as a friende: but	
6	R. Abr. Therefore the	Ptolemy. His king-		dealt as a Beast	
7	Iewes of Ierusalē might	dome is playnely spoken		with teeth of Iron.	
1	not vse familiaritie vvith thē.	of in Ezeziel in Gog		Thousands of Da-	
2	That religion doth our	and Magog. Gyg is		uides people caried	
3	Lord confute Ioh. 4.	famous in Hero. Plat.		he to the lande of	
4	Alexander vvrought	Tul. Gyg-Pole &		Cham: and placed	300
5	troubles to Chadrach;	Gyg-Mount is no		them in Garrisōs.	
6	countreies about Iuda,	lesse: in Hom. & Str.		Strabo Geogr. 17. rec-	
7	Damascus, Tyrus,	Magog, or Hiera-		koneth al the Ptole-	
1	Sidon, and Gaza to	polis, or Bambyce is		myes vntyl Egypt be-	
2	teach that God ha. h. an	as much famous for the		cōmeth vnder the	
3	eye vpon al men. Zach. 9.	Idolatry to Derceto:		Romans. The posse-	
4	Alexanders aff. saue	Therefore these tuuo		ritie of this Ptolemy	
5	vvritten by Plutarch,	names Gog & Ma-		claymed Chanaan,	
6	Diod. Sic. Arrian,	gog playnely note Se-		pretending that he	
7	Curtius, & Iustin.	leucus kingdome: at		holpe Seleucus on	350
1		doth Meshech, Tu-		that conditiō, that	
2		bal, Paras, Gomer,		he shoulde be sure	

When *Sol.* placed lewes freemen in at the Cit-
falvation and glory over *Gog*: In that lewes

IVB.

ties which he buyt, *Ioseph. Ant. 12. Chap. 3.* Christ wrought the mystery of our redemption among *Taphiti* fionnes: and Greke made a comon language.

IN this age came up
Saduces : a sect that
sayd there was no re-
surrection, nor angel, nor
spirite. Act. 23 The fa-
ther of that sect was
one Sadduc. This
Sadd. was taught of
Antigonus, to do a
not looking for reward.
He meant that goodnes,
for the vertue was to
be solowid. But the bad
mistaken. sayd he was
taught to looke for no
recompence: and despi-
sed the power of the
worlde to come. This
sect, fearing to be stoned
by the people, pretended
to leane upon Moses:
but not admittying any
exposition. R. Abra.
Talmud Pirke A-
both, and Aboth R.
Nathan. The Lord
confuted them by the
first Oration that euer
God spake to Moses.
I am the God of
Abraham. VVhereas
God is not the God of
the dead, but of the ly-
uyng: Abraham must
in Spirite liue. Mat. 22.
In the dayes of Mala-
chi this wickednes
was crying, then stoute
wordes were spoken,
that it was in vayne
to serue God: that the
proude were blest: the
wicked set vp: the
tempters of God deliue-
red. To vvhom a day
was tolde, that should
burne them roote and
branch as stubble. Mal. 3
That new dravvst
en vnder Iauan, vvh

and Togarmah.

The Townes buylt
through the East by the
Prince of Magog, and
bearing Greke names,
all should teach vs to
marke Eze. 39 & Dan.
11. for his house falling
by the tyme of the pro-
mise. At the last Se-
leucus conquered
Lyfimachus king of
Thrace, once Cœs-
sus reigne. Ptol. Ce-
raunus kild Seleu.
ANTIOCHVS Soter
K. He maryed his Fa-
thers wyfe; which
thyng was infamous
amongst the Heathen.
1. Cor. 5. She was cal-
led Apamea. Ant.
Soter nāed the towne
Apamea after her
name. Str. 12. By this
Apamea he had a son
and heyre Antiochus
Theos. Such is the
breede of the four. h
Beast; which goeth to
destruction. Magas
the brother of Ptole-
my Philadelphus
maryed a daughter of
Soters: him Soter
was sayne to helpe in
wars agaynst the bro-
ther. His sonne in law,
claymed to be King of
Cyren pau. in Att.
Thereupon the two
legget began to knocke
one agaynst the other:
At the ende of tymes
they agreed: and Bere-
nice the daughter of
Philadelphus was
maryed to the King of
the north son Antio-
chus Theos, to make

3641 of it. But *Seleucus* house pleaded that *Cassander*, *Lyfimachus* and *Seleucus* dyd vppon a common
* agreement con-
clude, when they ouercame *Antigonus* that al *Syria* shoulde
3650 be vnder *Seleucus*. *Polyb. 5.* Then the PLEASANT LAND fell to be troden cōtinuallly of these two Legges.
* *PTOLE Philadelphus.* for him the 70 turned the Prophetes into Greke. Much
3660 they altered: Yeres *Gen. 5.* and .11. they faigned 1350 leaſt the oftē halfyng of ages shoulde trouble the faithles. For perſōs, they faine to Sem one *Caynan* an other *Caynan* betwene *Arphaxad*, &
3670 *Selah*. Also they ſayne *Ioseph* a third generation when *Iacob* came to *Egypt*, and *Ioseph* had ben married but nine y. This moued them. They helde in cōmon ſpeech from
3680 *Gen. 10.* that 70 tonges & families ſprang by *Chams* curſle: that therevpon *Iacobs* houſe went to *Cham* land with 70 ſoules: *Deu. 32.* That thoſe 70 matched in value all families of the earth: that none
3690 myght rule ouer

280

270

十

Memander writeth, that euyl lpech marreth good mane
Astratus writeth, that we are the kindred of God. *AE.* 17.

240

Gabriels 70	4	these saduces come to extremity. Dan. 8.	vnitie: but it woulde not stande. For Theos	3691 them rightly more then ouer al other.	Before the birth of
	5	The godly vbo vuer	had a former vyse, na-	Zohar vpon Ex. To	
	9	contrary to these, vwho	med Laodicea: vwho	auoyde danger, by	
	7	said styl. God marketh,	poysoned her Husbando,	the king of Cham	
	1	hath all vwritten in a	and styrred her sonnes to	hisland, though of	
	2	Booke for them that	kill Berenice vwhich	Iauans seede, they	
	3	fears God, Mal. 3. Dan.	in tyme they dyd, and a	altered the text. R.	230
	4	7. They did commonly	childe of hers. The An-	Abra. in Kabalab.	
	5	vse in this age the terme	gell foretolde this: Hea-	PTOLEMY Philo. He	
	6	of the WORLDE	then Appian & Iu-	set foorth an huge	
	7	TO COME: as	stin recorde it. Chri-	army agaynst An-	
	1	shewyng that therein	stians should better	tiochus Megas, who	
	2	stoode the perfect bles-	marke it. Herein the	fought with an o-	
	3	sing. R. Aba. & God	two Legges of the par-	ther great army.	
	4	comforted particularly	ted Kingdome of Ia-	Pol. 5. 3 Mach. 1. An-	
	5	the afflicted by the	uan ioyned in many	tiochus is discomfi-	
	6	prince of Magog.	seede cleaue no better	ted: that Berenice's	220
	7	Such as be vwritten in	together then Iron	death myght fully	
	1	his booke: in that all	woulde vwith Clay.	be reuenged. Not-	IVB.
	2	vwhich sleepe in the	Nab. foresawv that,	withstanding, Phi-	23
	3	dust shall ryse: the iust	and vve mislake it.	lopator prospered	
	4	to glory enerlastyng, and	SELEVCVS Calli-	not: but is kylled	
	5	the other to shame e-	nicus is overcome by	by Cleomenes a bani-	
	6	uerlastyng Dan. 12.	Ptolemy Euerge-	shed king of Spart.	
	7	Accordyng to that the	tes: vwho spoyled his	Antiochus Megas pro-	
	1	Martyrs under Anti-	Country, and caried	spered sūdry times	210
	2	ochus Epimanes	his Nobles to Egypt,	against Ptolemy Epi-	
	3	(as the sones of Anna)	as also the Angel fore-	phanes the sonne:	
	4	often meotion the resur-	told: Sel. dyeth by a fal.	whom Philopater	
	5	rection 1 Mach. & 2.	Iust. 27. SELEVCVS	dying, bequethed	
	6	Mach. & Iosippus.	Ceraunus, and An-	to the tutelage of	
	7	The Epistle to the E-	tiochus Megas, both	Rome. They com-	
	1	brewes doth recorde	set vpon Egypt: but	pell Megas to be	
	2	properly they comfort:	the first soone died. Af-	quiet, who placeth	
	3	that they woulde not be	ter, Megas setteth vpo	in mariage to Epi-	
	4	deluyered, because they	Grece, clayming that,	phanes one cald. Dā.	
	5	looked for the better re-	his: vwhich Seleucus	11. Bath-Nasim, a	200
	6	surrection. Cha 11.	Nicator vvan from	daughter of speci-	
	7	Pharises oppose them	Lysimachus. The	all womanhood:	
	1	selves agaynst the Sad-	Consul of Cittim or	Cleopatra, the glory	
	2	duces in an other ex-	Rome soyleth him. Ho	of a Countrey,	
	3	tremitie, & vnskilfully.	spoyleth the PLE-	Thinking by the	
	4	They said that Moses	SANT LAND,	mariage to destroy	
	5	receiued an other Law	and a Temple, vwhere	his sonne in law.	
	6	besides the vwritten, ge-	he is kild. Strab. 16.	But the daughter	
	7	uen by traditiō: vwhich	Iust. 32. Mach.	fauoureth the hus-	
	1	from Iosuah, Samuel,	SELEVCVS Philo-	band, and both fa-	190
	2	Ezra, and such,	pater is that taxer that	uour Rome agaynst	
	3	came to them. They	vwithin few dayes is	him. Liny. 37.	
	4				

SEVENS. Iuda, Starres falling Gog-clayleg WORLD Egypt-clayleg CHRIST

<p>06 spiriges Cornelius Tacitus recordeth, that Antiochus Epiphanes laboured to bring the Lewes to the fashion of the Heathen: which from IVB 24 chus Epiphanes laboured to bring the Lewes to the fashion of the Heathen: which from chian vvarren. That badman reffeth, that the Angels wordes had their effect.</p>	5	vvere Blind, leaders of	cut of: He is called the	3741	Of the Romanes.
	6	Blinde. A thyrd siff	Foreman of the Coun-		Thrise in Da-
	7	there vvas, called Effe-	naus. He sent his son		niel be the Romanes
	1	ni, hke Monkes. Plin.	Demetrius to re-		spoken of: once,
	2	These thre Shephardes	deeme from Rome,		where the discom-
	3	vvas Christ to de-	Epimanes: by vvhose		figure of Megat is
	4	froy. Zach. 11, 8.	meanes he vvas possi-		handled. Agayne
	5	Epimanes abroga-	ned: and his sonne de-		where Shippes frō
	6	teth Moses: and con-	feated. Epimanes		Cittim come a-
	7	firmeth Heathenisme	sister, quene of Egypt		gainst Epimanes.
	1	in Iuda. That helde	had vvo sonnes Phi-		There they are ra-
	2	dayes 2300 Dan. 8.	lometor and Phys-		ther helpers then
	3	from 142 vntyll full	con. They stroue for		hynderers to Iuda,
	4	148 of the Grecias.	the government. Epi-		agayne, where by
	5	The ende vvas Cisseu	manes, vnder pre-		them Ierusalem is
	6	25. 1. Mach. 4.	sence of defendyng		destroyed. Here
	7	Maymon. Seder-	right, innadeth Egypt		they come vp to be
	1	olam. Three yeeres	thrise: The seconde		mighty: where the
	2	& an half before that,	tyme onely he lost his		myght of Grecia is
	3	the Sacrifice vvas re-	Laboure. The Romas		at an ende. This
	4	moned: Thence began	called of the Angell,		tyme is called in
	5	vvas Accomptes for	Cittim, sende Popi-		Dan. 8. The ende of
	6	vvas destructions of	lius to stay him vwith		wrath, & the ende
	7	Syria: One after dayes	a letter, commaunding		of the kingdome
	1	1290: An other after	hym to depart: he cha-		of Iauan: for hence
	2	dayes 1335. Dan. 12.	fed: and turned his chol-		by their neigh-
	3	Happy vvas Daniels	ler agaynst the holy Co-		bours curtesie, ra-
	4	people that patiently a-	uenant. To vvhath ex-		ther then by their
	5	bode to see Gods dea-	tremitie of sinne vvas		owne strēgth they
	6	lyng then. The dedica-	Iuda come to, that one		reigned. The name
	7	tion began vpon that	shoulde drawe them		Cittim is common
	1	25 of Cisseu. Our	from God by terrour,		to the Grecians, and
	2	Lord vvas at it. Iob. 10	vvhom ere letter might		to the Romanes. Of
	3	and then he sheweth	stay. The legende of lu-		Cittim Iauan his son
	4	that he is Michael,	dith do the Rab-		Macetia or Macedon
	5	one vwith the Father,	bines referre to this		sprang. And the
	6	and that none can take	age in Col-bo, out of		inhabitanes of I-
	7	his Sheepe from him:	Hagadah. That the		taly came frō Acha-
	1	vvhē he standeth up for	cuttyng of the head of		ia Portius Cato, Caius
	2	his people. VVith Epi-	the king of Iauan,		Sempronius, Diōis, Hal-
	3	manes is Antichrist	frighted his Garrisons		Ouid. in Fast. telleth
	4	compared. 2. Thes. 2.	from Ierusalem: and		that Italy was great
	5	The Angel told the per-	caused the feast of De-		Grece. Suidas in Lati-
	6	ticular state of Iudas	dication. This they		no sheweth that
	7	sufferinget hitherto.	sayne to deface the		Italj were before
	1	Dan 11. and 12. His	Greke vvrit of lu-		called Cetiis. By the
	2	speech is an abridgment,	dith: vvhich though		name of Cittim af-
	3	or rather a key of Di-	of long tyme it vvere		flicting Assur: the
	4	nine & humane Greke	used, can neuer be		former and later
	5	Stories.	rightly defended.		Cittim are meant.
				3770	
				Antiochus Eupator,	
				Demetrius Soter.	
				3770	
				Alexander false Epiph.	
				Demetrius Niator.	
				3780	
				Antiochus Theos:	
				Trypho.	
				3790	

Jo uirgine auge

Of Iudas misery in thre tymes spake Ely. Chap. 4. and of Christ
sone after to come. They be calde wyfe, who make this fate. Dan. 12.

150

140

Before the birth of
Of Iudas military in these tymes spake lisy. Chap. 4. and of Christe

SEVENS. Leuies tyranny. Gog-clayleg. WORLD Egypt-clayleg. Emmanuel

6	STMEON, as Iudas	Alexander, Deme-	3791	PHILOMETOR was	
7	and Ionathan made	trius Nicators bro-		kylde in warres a-	Before God taketh
1	a league with Rome,	ther kilde Trypho:		gainst his sonne in	Zerubabel in Mary
2	and Spart. That plea-	him selfe (as the for-		law. Then his son	130
3	sed not God. All the	mer) is kilde, in wars		succedeth not: but	
4	breathredyed by severd	agaynst Parthia.		PHRYSCON, who	
5	lohn, Symeon his	Cleopatra Philo-		had bene king of	
6	son became a Sadducey,	metor bare to hym,		Cyren. This Phryf.	
7	and made inquisition	Antiochus Cuzi-	3800	married Cleopatra,	
1	for all Pharisees, and	cenus: and so false		his naturall syfter,	
2	did put them to death,	Epiphanes Ant.		wyfe once to their	
3	and despised the sacri-	Theos kilde. To Ni-		brother. On the	
4	ficehood. Aristobu-	cator, Seleucus and		marriage day he	
5	lus vware a crowne	Grypus. Nicator		kilde her sonne by	
6	as a King first of any	& Seleucus she kild:		Philometor: in tyme	
7	Leuite: then he kilde	would have poysoned		he doth loath her,	120
1	his brother Antigo-	Grypus: is compel-		and marieth her	
2	nus, and shortly dyed	led to poyson her selfe.		daughter Cleopatra.	
3	with torment of con-	Grypus is troubled by		Extreame crueltie	IVB.
4	science, and vomiting	Phylcon, aduancing	3810	he sheweth to his	25
5	of blood. His brother	one Alexander: but		people that made	
6	ALEXANDER reig-	he sone altereth: and		hym king: and fil-	
7	ned after him, and kilde	goueth Grypina to		leth al with blood	
1	5000 of the Phari-	Grypus. Cuzice-		and banishment.	
2	sees, being a Saddu-	nus marryeth his other		After banishing o-	
3	cy, vaisted by them.	daughter Selene. The		thers, he fleeth	
4	ALEXANDER A his	halfe brethren vware,		with the Queene	
5	wyfe reigned after	& their wyues. Gry-		his wyfe: he sen-	110
6	him. She bare him two	pina killeth Selene,		deth for his eldest	
7	sonnes, Hyrcanus &	being captiued: success	3820	sonne from Cyren:	
1	Aristobulus. Both	altered, Cuzicenus		and least Alexandria	
2	strone for the kingdome	killeth her, and vanqui-		shoulde make him	
3	a long time, and drew	sheth Grypus. Ant.		king, he kylleth	
4	sundry Nations to their	of Grypus dryneth		him. Therevpon	
5	factious. Hyrcanus	him out: and for tyranny		the people cast	
6	had partakers Anti-	is kilde. Then reigned		downe all Images	
7	pater an Idumean,	Antioch, of Cuzi-		of hym: whiche	
1	belonging to his fathers	cenus who married his		thyng he suspec-	100
2	house, and Arethas	fathers wyfe: an other		tyng to be done	
3	King of Arabia.	Selene: was calde in	3830	by his sisters pro-	
4	Scaurus, Pompeys	Route Eusebes. And		curement, kylleth	
5	legato favoured Ari-	God punneth him		his sonne by her,	
6	stobulus: but after-	by Tigranes, who		and caused him to	
7	vwardes Hyrcanus	Syria chose King.		be minced and	
1	altereth Pompey,	Lucullus a Romano		brought to the	
2	who came with an	drow out Tigranes:		mother as a dyshe	
3	hoast to Ierusalem,	& made R. Antioch		of meate on her	
4	and surprised the Cite	Afiaticus of Euse-		birth day. That	90
5	on the Sabbath day, and	bes: but Pompey		Cleopatra the syfter	
6	placed Hyrcanus in	succeeding, disanulld	3840	therupon fleeth to	

Gabriels The Sibyll writ which Virgil is thought to folow, & Laſant in dtech, may well be made by ſome witty man, taught of a lew. Or the Spirites otherwyſe myght well ſpeake of theſe tymes, what Dauid taught playnely.	1	when Domitius	Earthquakes, a greater	391	commeth them, to	Before the coming 30 of the ſon of man.
	2	Caluinus, and Af-	v wonder. This Pliny		make Egypt legge	
	3	nius Pollio were	noteth. Alſo when		dust. They both	
	4	Conſult. Then Virgil	Tigranes was cho-		kill them ſelues.	
	5	Æl. 4. wrote of a	ſed King in Syria and		Augustus kilde Cle-	
	6	Chylde that ſhoulde	Selæucus houſe peri-		opatras Caſario: and	
	7	come from Heauen, and	ſhed, an Earthquake		Antony by Fulvia:	
	1	of a golden worlde.	deſtroyed 170000		Her ſones by An-	
	2	Mary nation dealing	men, and many Cities.	3900	thony he ſpared and	
	3	new with Iudah,	Luſt. 40. That voluch		cheriſhed as his	
	4	learned the tyme and	loel ſpeaketh, of the		coſins. After Alex-	
	5	ſtme of the kingdome	darkenyng of the Sun:		aders death 294 y.	
	6	of Heauen. Herode	and Moone turned to		Plat. 3. Clem. Strom. 1.	
	7	brought home by Ven-	Blood: Cimchi and		this ſea fyght be-	20 IVB. 27 10 I
	1	tidius, and helpen b;	Rambam expounde		fought. Aeneas	
	2	Sofius, taketh Ieru-	of ſorowes to Gog-		Shylde is trynde	
	3	ſalem. Antigonus	Magog and Iuda		with that victory.	
	4	is brought to Anto-	before the Lordes day		Am. 8. and ſundry	
	5	nius, and of him be-	commeth. And further	3910	others do write of	
	6	headed, as an enemy to	D. Cimchi agreeth		it. Cleopatra would	
	7	the people of Rome.	with Peter. Act. 2.		needes before E-	
	1	Herode is after-	but knew no more the		gypt ſhall ſhow her	
	2	wardes confirmed by	Cayphas, what he		pride, and prouok-	
	3	Antonius and Cle-	ſpake. At Gog was		ed Anthony to	
	4	opatras, rulers of	plagued ſo was Iuda		make her Queene	
	5	Egypt. And ſo E-	ſt the time of Chaf-		of Italy. Plut in Ans.	
	6	gypt hath ſome part	monay Machabes.		of Italy. Plut in Ans.	10 I
	7	of the Images too, un-	Before Iuda had been		Val. Max. Onid. Her.	
	1	tyll our LORDE his	bent, and Ephraim	3920	lun. Zonaras.	
	2	byrb: and the Ma-	ſurniſhed with bow		Sundry warres	
	3	chabees that robde	againſt Iauan. But		had Augustus after	
	4	Iuda of the regement:	ſince, CHRIST brake		this, to quiet the	
	5	and left the Sacrifice	both his ſtants, Delight		world. But al from	
	6	hood, be rooted out by	and Bynders, VVhereas		Parthya to Englands	
	7	they ſeruautes. Rā.	he had delighted, and		by the time of our	
	1	Ban. upon Gen. 49	bounde Iuda with		Lord his birth	
	2	* SHILOH is come,	Joſeph: Since, ſeeing	*	were content to	
	3	IESVS is borne: The	they leaſhed hym, he		haue friendſhypp	
	4	WORD is made fleſh:	left the loſt Sheepes to	3930	with the Romanes.	
	5	The Seede promiſed	peryiſh, that would		Read Stra. 4 & Flor.	I
	6	to Eue a virgin is	needes be peryiſhyng.		They do taxe Beth-	
	7	borne of a virgin, and	Zach. 1. 1. whom yet		ſalem whē the bread	
	8	made under the lawe,	be piſiſh Math. 10.		of lyfe doth there	
	9	to redeeme vs from the	Zachary & his Ma-		appears. The	
	10	curſe of the Law: The	lachi Iohn, begin the		kinges ſon ſhoulde	
	11	bleſſed God of Sem the	new Story. Luk. 1.		be free: but Ciſſim	
	12	king of iuſtice and R.	The redemption by		was to afflict E-	
	13	of peace, whom Sem	Chriſt ſhoulde be		ſaw chiefest.	
	14	reſembled, as vovelus	(thought more glori-		Archelaus is bani-	
	15	ſerues of age commeth	ous he ſin many things	3940	ſhed in Pſanna,	

IERVSALEM called IEHOVAH-There. Eze. 48. Apo. 21.

The last halfe scauen, and the last lubily. The acceptable yere: the day of Saluation.	2	14	into his own temple at Salem	3941	like that frō Egypt. Bochai
	3	15	Ag. 2. appoſeth at 12 y Doctors:		upon Gen. 49. Mary is b. vi
	4	16	after is a Carpenter. Mar. 6.		greater then Moſes ſiſter. Eli-
	5	17	Beginning to be 30. Is baptizad,		ſabet Marias coſen matcheth
	6	18	maniſted by the ſpirit, and by		Eliſabet the other Marias
	7	19	the father appoynted the tea-		coſen: ſer Iudah and Leui it is
	1	20	cher, whom we muſt heare.		alike. Here Ioseph of Iacob
	2	21	VVhen he teacheth, he reformeth		ſeedeth a better ISRAEL in
	3	22	the corruptions of the Doctors:	3950	Egypt then thether did. Ge. 47.
	4	23	teacheth fully what Moſes		The godly in a ſynode conclude
	5	24	ſhortly taught: Of the Gentiles		that Chriſt is now come: who
	6	25	election: of him ſelfe deſtroying		was ſpoken of by the Prophets.
	7	26	by death, Satans vorkes, and		By miſtaking the tyme of Za-
	1	27	Salems ceremonies. His mira-		charyes miniſterie our Lorde
The ſublet of tyme the kingdome of heauen.	2	28	cles proue him to be GOD. His		his byrth it miſtaken. For by a
	3	29	parables are after the Pſalms 73.		ſale that he miniſtered in the feaſt
	4	30	THE L. is baptizad, in Tiſtri,		of Tabernacles, Iohns byrth is
	5	31	ſeeing the fourth paſſouer ended		caſt to Mydſommer, and the
	6	32	halfe a ſeuen: when the lambe of		Lordes to fixe moneths after
	7	33	God CHRIST is kilde, leauing	3960	Tongues now build, at Salem.
			Brad and VVine for the Lambe.		
			He dyed the day that Satan murdered Adam		
			in the beginnyng. Gen. 3. Ioh. 8. and by death overcame hym that had the power of		
			death. Of Adams day agrees Ebrewes, Chaldeans, Arabians, Grekes,		
			Latines, Barbarians, of all Religions and ages: and ſundry Scriptures that may		
			not be vpreſted. The Starsupper that would not haue Chriſt proclaymed heyre of		
			all, the firſt day of man, blaſpheme that which they know not. Our firſt Mo-		
			theres name might teach them that auncient way to the doctrine of life. The Sabbath		
			wholly the Lord reſteth, which Adam neuer ſaw wholly kept. Therein he		
			finiſhed that Ceremony. The firſt day of the week his reſurrection maketh the		
			Lord his day. Apo. 1. He appeareth forty dayes: is taken vp into the Heauens,		
			and ſiteth on the ryght hande of the maiesty in the hyghett, vntyll he maketh his		
			enimies his footſtole. His openeſt enemies now, were the Iewes that denyed		
			hym, and the Romanes, by whose policy he was crucified. The King was upon		
			this to deſtroy the kinges owne Nation, Citie, and Sanctuarie. Of that he foretold		
			them, that their place ſhould be deſolate. Mat. 24. and of the proper token: when		
			Ieruſalem ſhould be beſieged of an hoſt. Luk. 21. And referreth men to Daniel. 9.		
			wherein Gabriel teacheth the full doctrine touchyng Chriſt, and of the deſtruction		
			of the Iewes. The whole ſtare ſpake the ſame, ſaying: If we let him goe (by his		
			reſurrection they could not choſe) all men will beleue on hym and the Romanes		
			will come and deſtroy our Place, and Nation. Ioh. 11. For when Stephen ſayd,		
			that IEſVS of Nazareth would deſtroy that Place: they holde it blaſphemy		
			in an other to ſpake ſo of their Place, though he had the countenance and vvordes		
			of the Angell Gabriel. Act. 6. The Lord cloſely limited the tyme, telling how		
			that generation ſhould not paſſe, vntyll all thoſe thinges ſhould be perſormed. By the		
			moſt mens account it was forty yeres: ſo it ſhall be a day for an yere, for miſbeliening		
			the reſurrection. Of the Romanes ſpeaketh Paul of the removing of the Empire,		
			and of the ſinfull ryſing, in lieu of hym. Of that miſchiefe ſpake our Lord. Mat. 24.		
			and the maſter myght tell that the Citie by which he was kilde, was wortheieſt to		
			be in this curſe. Of this I wyll ioine here a narration, ſomewhat		
			large: and after conclude in the doctrine of the kingdome.		

Satan is ryed for Chriſtians a thouſande yeres, that ſome
Churchen holde Chriſt, without Idolatry. Apo. 20.

28

All tyme after
this halfe ſca-
uen it called
hence three yere
and an halfe.

Beda and
Carth. upon
Apo. 11. for
Satans vvhole
rage. Apo. 12.
Romes Apo.
13. The Popes
proper Ap. 11.

The firste worlde, in which man dwelleth

The second worlde, in which man dwelleth
The third worlde, in which man dwelleth
The fourth worlde, in which man dwelleth

The firste worlde, in which man dwelleth
The second worlde, in which man dwelleth
The third worlde, in which man dwelleth
The fourth worlde, in which man dwelleth

*The Images metalles, in Daniels sight ar beastes **

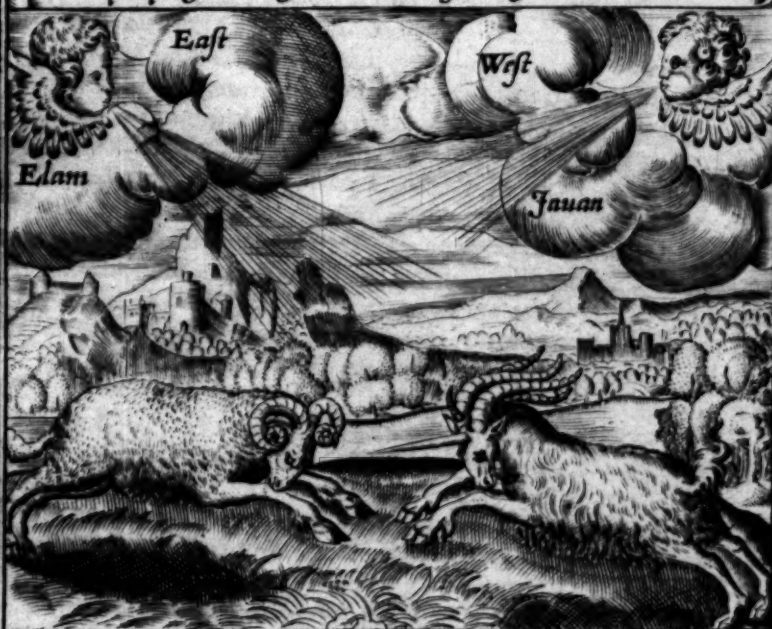


*The Golden head is nowe a Lion
the armes and breast are a beare
sitting vp, on Government from
East to three costes **

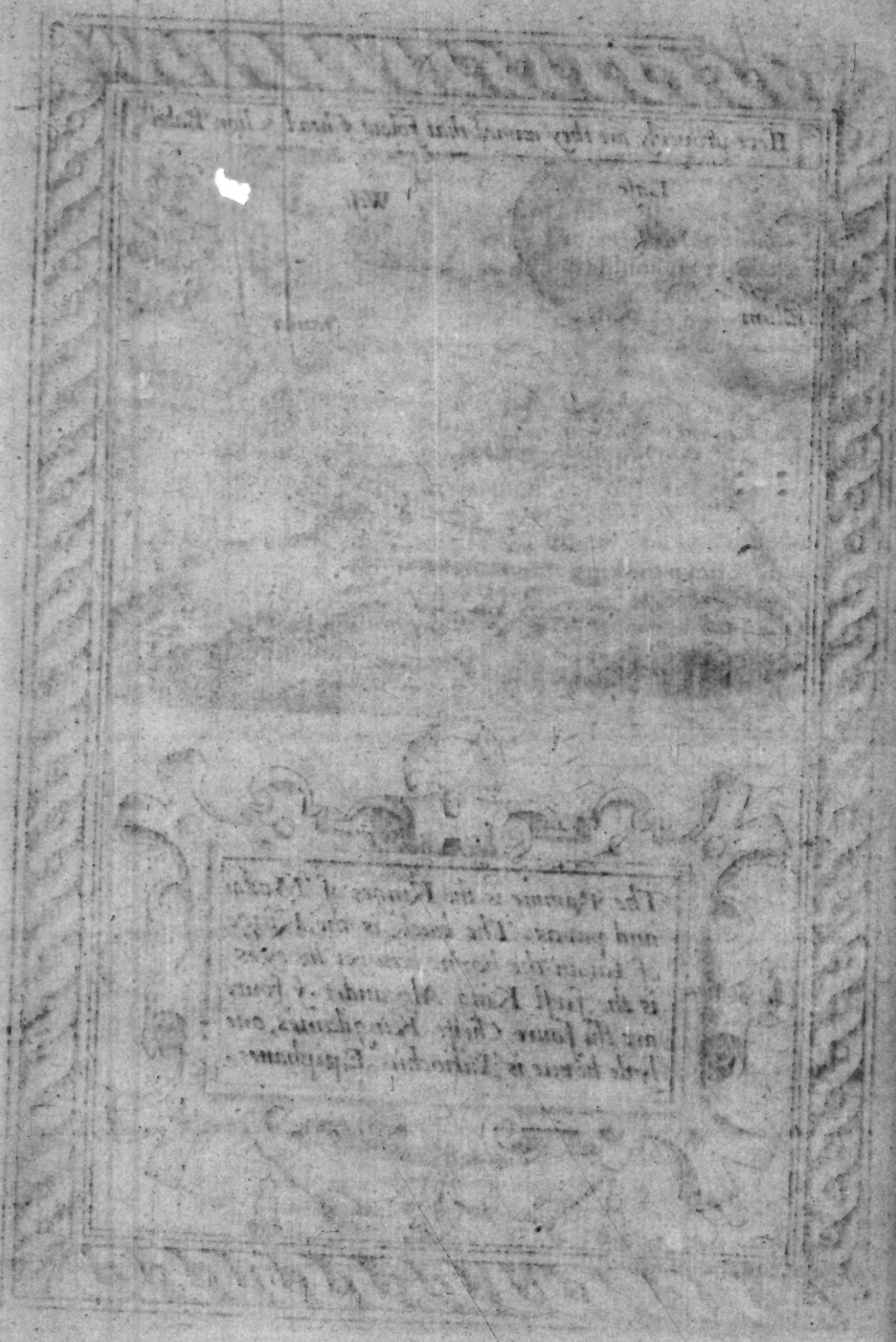


*The Arrkes are boeth these beastes
first the state whole, and sone
after come to foure chiefe. thence
they of Magog and Egypt **

Here properly are they named that folow y head & lion Babel



The Ramme is the Kinges of Madai
and parus. The buck is the King
of Iauan. The horne betwixt his eyes
is the first King Alexander. & foure
are the foure Cheife Kingdomes, one
lytle horne is Antiochus Epiphanes.



The Epistle of the Kings of the
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ROME, BABYLON in a myſtery, which crucified CHRIST. Apo. 11.

In the deluge of *Ieruſalem* destruction do ende *Daniels* laſt ſayings, touchyng order of tyme. Chap. 9, 27. His whole booke conteyneth ſo long a warnyng geuen to the *Iewes*, as GOD by *Lamech* gaue to the olde worlde, when he named *Noah* A ſpeciall Comforter. But the *Iewes* went in the miſbeliefe of the olde worlde. The Lorde by theſe times had ſhaken not only the Earth, and earthly Emperours, but alſo the Heauens & the olde Ceremonies, that figured the doctrine of the kingdom: that ſuch as ſhoulde not be ſhaken myght be ſettled. Yet the *Iewes* denying the true Meſſias, cleave to *Bar-chozba*, who ſayd that he was *Chriſt*: for him they rebelled, though after he reigned two yeeres and an halfe, they kyled hym. *Talmud in Sanhedrin. Cha. Chelak. Pa. 93 & 97.* Thereupon the *Romane* abominable infidels with force of deſolation come to the mountayne and place once holy: and worke a ſmall iudgement vpon it. Then *Libanus* did open the gates: fyre brent the Ceders, the Firre, and Oke houled: when Nations warred agaynſt *Ieruſalem*, tooke the Citie, riſed the houſes, deſiled the women. And now is the day of liuely waters iſſuing from a *Ieruſalem* from eaſt to weſt: To which Citie they who wyll not come from all the families of the earth to worſhypp the king *IEHOVAH* of hoſtes, their fleſh, eyes, and tongue ſhall conſume. *Zach. 11. 14.* accordyng to this, after the fall of that *Ieruſalem* God reuealeth to *Iohn* beyng in obſcure *Patmos*: How the *Romane* wyll fight alſo agaynſt the heavenly *Ieruſalem*: the glory of which he ſeeth moſt goodly. Concernyng the *Romane*: theſe two thynges he diſcouereth, the prophane Emperours tyranny: and after their fal, the Popes double impietie poynſoned with hypocrifie. The Stories of both, be moſt manifeſt of any Stories: and the *Pſendo-catholikes* owne testimonies wyll confirme the matter. That *Rome* is condemned in the beginnyng for baniſhyng *Iohn*, all graunt, that know *Domitian*. That *Rome* holdeth on to the ende, in the Cup of the laſt wrath it is euident: when the citie ſhall peryſhe which had the reigne ouer the Kinges of the earth. *Cha. 16 & 17.* Let vs conſider the ſtate of *Rome*, and marke how fitte armies it hath, in two beaſtes of ſmall difference: both ſeauen headed: in one horned lyke a Lambe: in a Woman, Locuſtes, and in the Serpent: whoſe power extreamely is executed. *Rome* ſtoode vpon ſeauen Hilles, and had the policie altered ſine t mes before *Caeſares*, they make the fixt: After Emperours and Popes togeather, made a ſeauenenth, which after a ſort ſhould be an eyght. That power is noted by a beaſt of ſeauen heades: wherupon the Angel expoundeth it of ſeauen Hilles, & ſeauen Kinges. Any political ſtate is in the Ebrew phraſe calde a King, as *Dan. 8. 21.* *Rome* was infamous for cruelty euer ſince *Romulus* kylde his brother: but ſpecially in the ten Perſecutors and the Popes. The one beaſt the later hath for that, purple colour. The beaſt Chap. 13. hath a cleere note from famous ſtorie. Whereas the Image of the Emperours in *Daniel* were a Lion, Beare, Leopard, & a beaſt with ten hornes: *Rome* hauing ſubdued all thoſe Countries, thereaſtet is a Beaſt with ten hornes, lyke a Leopard, footed lyke a Beare, mouthed like a Lion. Alſo the other Beaſt hath ten hornes very ſilly: both for the ten Perſecutors, and ten Kingdomes that *Iohn* foreſaw ſhould be vnder the Pope: and *Stenchus* doth pretely confeſſe: and the Greke *Scholiaſt* foretolde that it would fall out ſo. The kingdomes

Daniels booke
cōteineth 6007.
70. 490. 40.
Gen. 5. 29.

Heb. 12. 26.
Him that came
not in the name
of the father,
but in his owne
name, they re-
ceyue. *Ioh. 5.*
Dan. 9. 27.
Math. 24. 15.
Mark. 13. 14.
Zacha. 11. 13.
Ezek. 47.

Apo. 20. 19.
Apo. 21.

Apoc. 1.
Iren 5.
Euf. Chr. 3. 18

Apoc. 12. 3.
and 13. 1. 11.
Apoc. 8. 3.
Apoc. 17.

Kinges. 1
Conſules. 2
Dicenſures. 3
Dictators. 4
Triumuires. 5
Caſares. 6
Popes & Em-
perours 7 & 8
Livy. 1.
Tul. Off. 3.
Apoc. 17.
Dan. 7.

Apoc. 17. 13.
Stenchus a-
gaynſt Laur.
Valla booke. 2.

ROME the Beast with ten Hornes.

Apoc. 13, 5.

Apoc. 10.

Apoc. 6, 2.

The white
Horse, the 1
and 5 scale.

The red Horse
the 2 scale.

The blacke
Horse the 3
scale.

The pale Horse
the 4 scale.
Sozimus,
booke 2. noteth
that Licinius
one of the stri-
uers at once of
his 130000.
souldiers lost all
sauiing three.
The 6 scale.

1. of Spayne and Portugall. 2. of Hungary. 3. of Englande. 4. of Denmark. 5. of Russia. 6. of Croatia and Dalmacia. 7. of Aragon. 8. of Bohemia. 9. Suenia and Norwagia. 10. of Dacia: These *Stenchus* recordeth to haue geuen their power to the Beast. For they payde tribute to the Pope, who calde his throne the Apostolike seate, & had the mouth of the Dragon. The Greke *Scholiast* speaketh most fitly vpon this place: saying, that the ten Hornes are ten Kinges, which in the later times shall arise from the Romane power, among whom the *Antichrist* shal rise. *Arethas* was no Prophet, yet the playnnes of the matter caused him to say this much. And in these ten Kingdomes is reuiued a spice of the gouernment of the people of Rome: Which then when *Iohn* wrote had deuided their Countreyes of Lieutenantshippes into ten: as *Strabo*, who saw *Iohns* dayes, lately had recorded *Gen 17*. This Empire notwithstanding their strength was ouerthrowen for the Emperours fylthy lyfe, specially for kylling them that had the testimony of *IESVS*. For the Lord *Iesus* fought agaynst them in iustice and power, as riding on a white Horse, with a Bow, and Arrowes sharpe in the hart of the kinges enemies. The holy Martyrs, who had hartes lyke Lions, they layed vnder the Aulter, styrred vp the holy and iust LORD, to iudge and reuenge their blood, vpon those beastes that ruled the earth. They in patience, as Oxen sacrificed, yeelding their blood, saw a iust recompence of bloodshed. For all their prophane Emperours almost (some somewhat fauoured Christians) brought their heades, with blood to the graue: as they came not vp without great bloodshed. The vengeaunce of God was to them as a red Horse, with a rider hauing a great sword, and a commission to take peace from the earth: that men should kyll one another. Famine in great warres is not greatly strange: but here scarcitie exceeding plentiful did they see who were men in deede, a punishment of the Gospel reiected. Many learned men of the heath noted the pitifull state: but had not the iudgement of a man to know that for sauage cruelty agaynst the Gospel, this punishment was sent. The wyse myght see a blacke Horse sent from God, with a ryder hauing a balance weighing Corne, as Spice for dearth: though Oyle and Wine, and some sustenance of the earth was granted by the patience of God. Gods patience not being regarded, he sent among the *Casares* vpon the persecution by *Diocletian*, threefold iudgements to the Emperours, as sword, hunger, and death all togeather. They who with Eagles eyes, woulde come to see Christ his iustice, myght now beholde a pale Horse, hauing death and hell ryding vpon hym. Then such slaughter made the *Casares*, and the *Augusti*, of them selues and of their people, that the Kinges, and Dukes, and Earles, and euery free man, and seruaunt, were fayne in all places to hyde them selues from them that fauoured Christianitie, whom God made the stronger. The prophane men for Idolatry felt such wrath as did *Samarita*, when *Israels* kingdome ended: when they well myght say to the Mountaynes, fall vpon vs, and hyde vs. Yea, they that thought them selues to be the Sunne, Moone, Starres, Heauens, and Mountaynes of the Worlde, and to rule all ilandes, are brought to such destruction, that the whole worlde as touchyng them is altered: The Earth is shaken, the Sunne blacke, the Moone bloody, the Starres fallen, the Heauen rowled as a

ROME reuiued by POPES Idolatrous.

rowle, and euery Mountayne and Iland haue such alteration of dwellers as yf they were mooued from their place. These speeches may fitly be applyed to the tymes of *Constantius* and *Constantinus*, the fyrst Christian Emperours. The lyke tropes are in *Esa. 34.* of matters fallen out before these tymes : though most properly it wyll fall out, when vpon the *Popes* vtter destruction the whole worlde shalbe ended. But once it must be meant touchyng the destruction of the Empire.

CONSTANTINVS hating the idolatry of olde *Rome*, made *Byzantium* the princes seate : called it **NEW ROME**, and endowed it with the priuileges of **OLDE ROME** : and gaue it also another name. **CONSTANTINO-POLIS**. The Empire being there placed, the **OLDE ROME** that in *Italy* was litle set by, and by Gods iust iudgement often ouerrun. For *Alaricus* and the *Gothes* spoyled it, and so preuayled there, that they purposed to haue named it **GOTHIA**. *Gensericus* and his *Vandales* rifled it, that they bestowed fourtene dayes in ransaking it. *Odoacer* with many nations surprisedit, & reigne there many yeeres. But many more yeeres doth *Theodericus* with his *Ostrogothes* rule it. *Totilas* the *Goth* brent it, as *Scipio* did *Carthage*. Then *Scipio* spake verses of *Homer* : which *Hector* had forespoken of *Troyes* ruine. *Polybius* demaunding of what Citie he spake : he sayd, of **ROME** : that the day should come, that it should be made like *Carthage*. That saying of *Scipio* is applyed to *Alaricus* his time : it might be to *Totilas*, who brought ruinous *Rome* to an extremer ruine. And so the citie there was defaced. But when the **PONTIFICALLITIE** is set up by the decrete of **GOD**, then all heathen from east to west worship the Pope no other wyse, then of olde tyme they dyd the Emperours : whereas if it had not been for the pontificallie, **ROME** shoulde neuer haue bene reuiued, but left a most filthy habitation of *Hogges*. This *Steuchus* confesseth. So by the **POPE** the Beast that was dead, is made aliue. *Chap. 13.* And that which *Cha. 17.* for estimation once had bene and after had not bene, now againe for estimation is : and the **POPE** rulyng ouer the Empire, maketh the seuenth and the eyght Policy in **ROME**. To make that poynt more playne, of reuiuyng *Rome* by the **POPES**, we haue a new vision. For they are a Beast with hornes lyke a Lambe, and the mouth of the Dragon : who maketh the image of the former Beast to haue lyfe, spirite, voyce, and worship of nations, with kylling the men, and consecrating their goods, that yeelde not to their ioyned power. Hereupon it hath bene clearly shewed by the Learned, that for Lawes, Apparell, and Idolatry, the **POPES** are a lyuely image of the prophane Emperours : with a religion more after *Homer*, then after the Scripture. Moreouer to declare what should be meant by Hornes like a Lambe : in the vsurping *Vicar of Christ*, we haue a certayne name poynted at : whose frame and force wyll shew the matter. Many mens names there be in the **HOLY BOOKE**, of fit markes for thynges that men conceyue of God, or would fynde in them selues. And in the supposed barren places, as in *Ezra* great fertility of wysedome groweth. From thence hyther God geueth vs a number attributed vnto a man, which wyll shew vs what mans name beyng opened for the force wyll vtter the state of the Beast : and we should make more accompt of the golden wysedome herein conteyned, then *SALOMON* would of the 666 Talentes

Apo. 6, 14.

The Beast hath one head wounded to death.

Apo. 13, 3.

Sozimus bok. 2.

Orosius. 7.

Ierom to Placidia.

Rome became a pray, & skoffe to most nations.

Sigibertus.

Homer.

Iliad. 8, ver. 448.

Appi. in Libya.

The wounded head healed.

Steuchus against Valla, Booke. 2.

Apo. 13, 3.

Apo. 17, 11.

Apo. 17, 11.

Roade the forged donation of **Constantine**.

Ezra. 2, 19.

POPES STANDING AS GOD.

As in the booke
of Numbers, so
in Ezra the
names & num-
bers are to be
diligently re-
garded.

Baldus in C.
ecclesia ut sit
pseudat fol. in
cap. ego N. de
Iurur.
Dan. 11.
2. Thessa. 2.
5. Macha. 1, 57.
R. Abr.
Adonis.
Zenaras.
booke. 5.

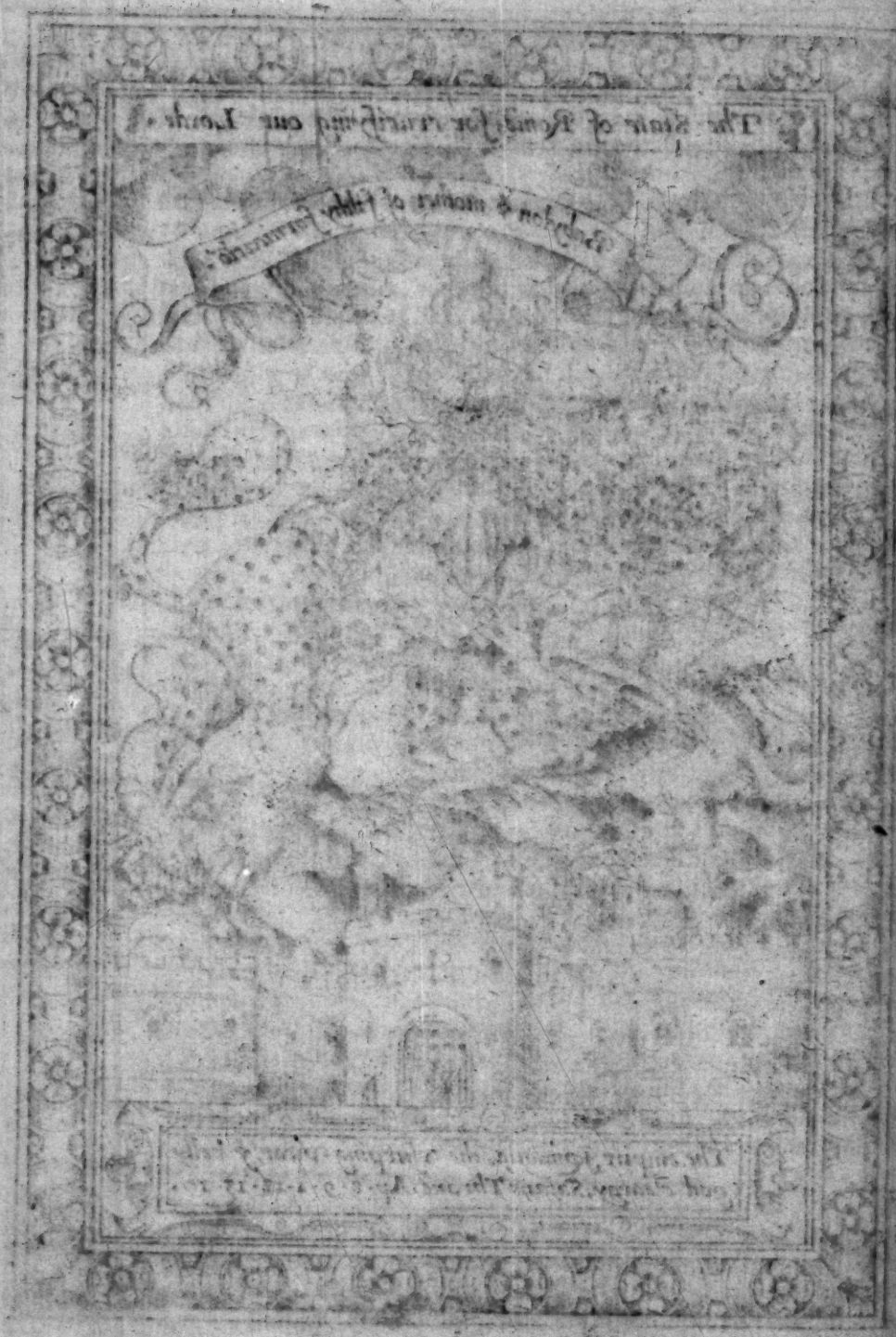
of Gold, which he receyved yerely. *2 Chr. 9, 13.* The booke of Numbers, as *Ierome* marked, conteyneth the mysteries of Arithmetique. For that Booke *Midras Tislin* ryghtly obserueth great Religion conteyned, in the names that be therein: that they are not Egyptiacall, but fyt for Gods chyl dren. As doubtles they are apt touching notation for the first borne, recorded in the Heauens. *Heb. 10.* ELI-TZVR, GOD-IS-MY-ROCKE: TZVRI-SHADDAI, MY-ROCKE-IS THE ALSVFFICIENT, These shew how the summe of Religion is conteyned in their names, whereby that nation would not soone vnderstande the terme ROCKE, *Math. 16.* of a bare nian of *Abrahams* seede, nor ioine with POPES for the supream Roeke of the Church. The booke of *Ezra* is much of the same kinde: but in that age men had lesse regard to the diiigent wysedome of their Fathers, as the *Midras* also remembreth. Thence we haue a name marked by a number: wherein both must be considered. The number ordeyned is 666: by which we fynd out a mans name fyt for the wofull POPES. In *Ezra Chap. 5, 13.* it is written, The sonnet of ADONI-KAM were 666. Here then a name of a man by a number is shewed: And what myght his name meane? *Adoni-kam*, is by interpretation A God standing vp. What name can better agree with the POPE, the man of sinne that speaketh with the mouth of the Dragon most tragically, I am a God vpon the earth. The *Pseudo-catholikes* them selues say: the POPE is GOD vpon the Earth. The POPE is Lord of Lordes, and hath the authoritie of the King of Kinges ouer his Subiectes. And is not he then the only man to whom properly belongeth the name ADONI-KAM? Seeing he setteth vp him selfe in the Temple of God, as if he were GOD. *Antiochus Epiphanes* who started from Rome and set in the Temple the Idole of *Iupiter Olympius*, dyd not so much exalthe himselfe aboute God. The POPE began to stand vp a Lord, when impudent *Boniface* gate the supremacy by the murderer *Phocas*. But that mystery of iniquity wrought further to the quickenyng of the Beast, in that sad tyme of *Gregory* the thyrd. For he to strengthen Idolatry, excommunicated LEO the Greeke Emperour, puttyng downe Images, though he dyd that by the consent of counsell, vpon the expresse commaundement *Exod. 20.* That excommunication kindled sedition, which inflamed the *Longobardies* agaynst the Emperour. After that he lost fyrst the Exarchy of *Raenna*, and in processe of tyme the gouernement of *Italy*. When the *Longobards* increased styrres in *Italy*, and the Greke Emperours troubled at home, vpon the former sedition for Images, were lesse able to helpe *Italy* & *Rome*: *Charles* the great is mooued to warres vpon an iniury done by *Desiderius* king of the *Longobardies* to him selfe. And (as defenders prosper) He put *Desiderius* besides his owne kingdome, and holdyng *Italy* then by that conquest: kept it styll. This breach in the Empire came by the POPE, and his Idolatry. *Charles* the great gaue much reuenwes to aduance holy knowledge, being taught by Englysh *Alcimus*: and sundry of his posterity folowed hym. All their liberality the POPES labour to turne from paynefull study, to superstition and their owne power: And at the last perswade the people, that they had authority ouer the Empire: and prescribe Idolatry through al the Empire: reuiuyng the old Beast.

The State of Rome for crucifying our Lorde.

Babylon & mother of filly fornicatio.



*The empire Romania, the vsurping vicar, & belly
god cleary, Satans Throne. Ap. 8. 9. 12. 13. 17.*



The state of the world for the year 1500

the world is a garden of delights

the world is a garden of delights

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ROME PLAYNLY CONDEMNED. *Apo. 17.*

Now for the other poynt, the bearyng of the *NUMBER* of his name; it is all one as to haue a marke in hand or forehead, worke or any profession: but that the allusion is fetcht from *Ezra. 2. 13.* For as the sonnes of *ADONIKAM* make vp the number 666: So they that be the *POPE*s babes, and holde hym to stande vp as *GOD* in the Church, are sayd to haue his names number. And for most cleere condemnyng of *Rome*, marke who the Woman is that rideth vpon the Beast. *Apo. 17.* One running by may see. Any lyuing when *John* wrote would graunt *Rome* to be there condemned. † In *S. Ieromes* dayes it was doubtles, the *Greeke* styll are of that iudgement: *Rabanus* and *Albertus* note how manifest it is: the *Iesuites* can not deny it: but they shal strue against their owne selues. And that place is a key to opē a gate to the other visions: through al which *Rome* is cōdemned extreanly.

From this *BABYLON* came Idolatry, which caused *CHRIST* to cast fyre into the Earth. And though as it were seauen Trumpets sounded all poyntes of dealyng and doctrine, men would not heare what *GOD* spake to the congregations. * Full often dyd the Emperours badnes (specially in *Mauricius* and *Phocas*) cause hayle and fyre to be myxt with blood. § The supremacie of *POPE*s was a Mountayne of fyre cast into the Sea. † Their ceassyng to be Pastors maketh a Starre fall from Heauen. Thereupon to the Church closely, as openly by *Mahomet* folow great harmes. The Starre fallen from Heauen, was an Angell of a congregation: his sedition is a Torch: his deadly corruptyng Scriptures is Woormewood making bitter waters. In a short tyme they that seemed to be as those in *Gen. 37. 10.* the Sunne, Moone, and Starres, be much darkened. After this the Starre that fell from the heauenly congregation, the *Pope* worketh strange thynges: by the Keyes of the Pit he loosed out a smoake of heresies, that darkened Sunne and Ayre: al brightnes of Scripture. Thence aryseth his Cleargie, which inost lyuely is expressed. They be Locustes for their idle bellies, and troupes of loyterers: they be Scorpions for close poysonyng doctrine: And the Tayle is the Prophet that speaketh lyes. They are for the Warres which they make, and strengthenyng of their owne Authority: as Horses ready for battell: with wynges of Charrets: with teeth of Lyons, with habergions of Iron. For ouer-runnyng Magistrates, they haue crownes of counterfeyte Golde: for priuate state in pretence: they haue faces of † men: for Cloysterkeeping & womanly life: and for many of woman sexe, they haue heare lyke women. These notes al agree most fitly to the *Pseudocatholiques*.

Now consider *Moamed* or *Muchomet*, whom *God* gaue vp to a blynde mynde, and effect in error, that by hym Christians myght see, what mischiefe myght aſwel come by *Pope*s supremacy. This *Moamed* an *Ismaelite* beyng a poore man, tyll he married a wydow welthy and of high countenance: hauyng the Fallyng sicknes, whereby the wydow was sory that she matched with hym, perswaded her by hym selfe and others, that his fyttres were but a traunce: wherein he talked with the angel *Gabriel*. The woman made women beleue that her husbände was a Prophet: afterwardes men by helpe of certayne *Hæretiques* set the false Prophet forward. From *Iudaisme*, *Arrius*, *Nestorius*, and his owne brayne, he frameth a doctrine. Much he was opposite to the

To beare the number of the beasts name what it is.

† *Tertul. against the Ieues,* and *1c10m.*

Ep. 17. Cha. 6. and the *Greeke Scholiaste*

deadly cōdemnyng *Rome*, made the *Iesuites* made to

seeke rediculous distinctions.

See their Testaments notes.

Apo. 17. There they bite their owne tongue.

* 1. Trumpet.

§ 2. Trumpet.

† 3. Trumpet.

4. Trumpet.

Gagneus a *Papist* condemneth here *Pope*s *Cardinales*, and *Bishops*.

5. Trumpet.

Esa. 9. 19.

† Here the terme *Man* is used, as *Dan. 7* in the *Lion*, *Ver. 4.* and *Isa. borne v. 1.* compared with *Cha 11. 21.* for priuate, and without right of gouernment politicall.

MOAMED MATCHING THE POPES.

† As Ismaels
12 sonnes of
olde diuells frō
Sur to Cha-
uilah.

6. Trumpet.
The Saracens
be as naturally
of Sara, as the
Pope hath
truly holynes,
and as the Pa-
pistes are Ca-
tholiques.

Of Moamed
reads Cedre.
Fol. 633.
and Volater.
Lib. 12. in
Arab.

Herodto. in
Melp.

In the Caldy.
Dan. 3.
The Sara-
cens descripti-
on is much af-
ter the Pa-
pistes.

Cedrenus
& Nicepho-
rustell this,
though with
malice.

Pope, as in polygamy agaynst his *Monachy*: much in the same kynde, as that he hath the Keyes of *PARADISE*: as the Popes were then, somewhat talking of S. PETERS keyes. Both had Keyes of the Pit. He preuayleth so by force of his wilde company, and guile deceyuing the simple: that before his death he winneth † *Arabia*, and the countries about *Enphrates*. The sonnes of *Ismael* ashamed of *Agars* name, borow from *Sara* the tearme of *Saracenes*. The Pope was bolder, that taketh from God the title *HOLYNES*. His sonnes of darkenes folow him that appropriate the name of *Catholikes*, beyng but *Pseudocatholiques*. Both in their deceyte encrease much: the one by succeſſe in warres, and one poynt of playne trueth: that Images might in no wyſe be worſhypped. Th'other prospered by teaching a ſhort way, ſuppoſed of Saluation, to know and feare God ſo ſatre as an Idole did moue to vnderſtandying and reuerence. The Pope was mighty in cauſing Starres to fall from Heauē. *Agar* net preuayled in conqueſt of the earth. Theſe countries in ſpeedy proceſſe were ouerrun, *Pharicia*, *Paſtina*, *Ieruſalem*, all *Syria*, *Persia*, *Armenia*, *Spayne*, *Sicily*, *Crete*, much of *Italy*, *Calabria*, and all *Lombardia*: euen to *Rome* once great. But God would haue there a throne for a vicar of *Pilates* holynes: and *Cirtim* to holde ſuch *Abaddon* vntyll the ende. At the laſt thus the *Turkes* ioyne with them. When the *Saracenes* had conquered much they make fyue myghty Empires. In *Spayne*, *Lybia*, *Egypt*, *Babylon*, and *Persia*. *Muchumet* of *Imbrael* king of *Persia* hauyng warre agaynst *Babel* and *India*: hyreth three thouſand *Turkes*, to whom one *Tangolipex* was generall. They by name and place ſhoulderyſe from *Togarma*. In *Herodotus* the name *Iyrkes* is recorded: where the place ſomewhat argueth the men to be the ſame. Theſe helping *Muchumet*, at laſt fell to a mutany, and to auoyde puniſhment, ſhronke to a place of great vantage for ſafety. Whom *Muchumet* ſeeking to repreſſe, by vnheedines loſt 20000 of his men: beyng angry, pulde out his Captaynes eyes, and threatned to put all the other Souldiers to open ſhame. The Souldiers fearyng, fled to *Tangolipex*. *Muchumet* with all his power commeth agaynst him: is kylde in the field, and *Tangolipex* proclaymed *Sultan*: (That is, Ruler) of all that *Muchumet* had. The terme *Sultan* is in *Daniel* 3. That *Iſrael* was ſkattered neare the *Turkes*: I ſhewed before. Thus from *Enphrates*, *Saracenes* and *Turkes* ſpring to haue thouſandes of thouſandes: to be foure Angels of Gods wrath vpon Idolaters, ready for houre, day, moneth, yeere: as Idolatry & other ſinnes prouoked God. As their conuerſatiō, ſo their deſcription is after the *Pseudocatholiques* rate. which through theſe fynde meaſure for meaſure. Their force is Horſes: their courage is Lions heades. Their great deſolation which they make, burnyng where they goe, is *Habergions*, fyery blew and brimſtony. Their might, and doying this vpon a worde, is fire, ſmoke, and brimſtone, comyng out of their mouthes. Their falſe Doctor, guyding their rule, is the taylor lyke a Serpent, that draweth as *Papiſtry* to the ſeconde death.

The Greke Emperours vnderſtood that for Idolatry they were puniſhed: and by learned counſell did repreſſe it vehemently: From *Leo Iſauricus* to *Theophilus*: who coulde not abyde any Picture to allure the maynde: which ought to regarde not ſhadowes, but trueth. Yet after his death Idolatry conſyrmed in olde *Rome*, came ſo to new *Rome*: that

SATAN LOOSED BY POPES.

Saracenes Angels from *Euphrates* were let loose. This came from *Papes* turned to *Popes*: from *Fathers* to *Devils*. The description of Satan the Dragon is therefore lyke the *Romane* power, with red coloure, seauen heades and Diadems, and ten hornes. Though Satan stryued by myght and guyle: yet from the tyme of our Lord his death he was tyed a thoulande yeeres from deceyuing generally. For Martyrs and other faythfull that thousand yeeres learned the lyfe of Christ: and reigned with hym. As for the faythlesse dead in sinne, Satan was not tyed to them, who would not be holy and happy, in knowyng the first resurrection. But after a thousand yeeres, Satan was let loose euery where, and few found Martyrs that helde cleere the testimony of Christ. *Gregory* the seauenth manifestly helde the throne by Satan. And *Vrbannus* that confirmed his decrees, was in the same condemnatiō. He no lesse besieged the holy city of Christians in al his proceedinges, and became a mountayne of Fyre in the myddes of the Sea: Specially in kindlyng the † *Warres* for *Ierusalem*: and causing that place to be counted styll holy. There nygh 200 yeere fell the force of the West: whereby Emperours & Kinges were weakened, to be vnder the *Popes*. Vpon the saniethe *Saracenes* more hated the Christians of the east: When they marked our Idolatrous and superstitious conspiracies. So long sharpe warres neuer were in the worlde, of such calamities to both sides. The places by oldē names, fal properly within the text: for plagy *Antioch* was buylt by that *GOG Ezek. 38*. And *Ierusalem* was called the Holy Citie: notwithstanding here the foure quarters of the earth, & troublers of the Christians be meant. * Now the *Pope* king *Abaddon* of *Gyges* sleight by mans helpe cannot be ouerthrowen. But *Michael* that stooode on the waters, & calmed the old *Gogs* waues, standeth and sweareth in like sort agaynst him. Seauen thunders declare the thunder of his power: seauen Angels power vpon the beast going to destruction, the last Plagues from seauen Cuppes of Gods wrath.

In quietnes they haue fylthy Boyles, in troubles lesse and more, their waters are turned to Blood. That holynes throne is vile in Satans darknes, and for trechery they finde burnyng affliction. For Idolatry styll they from East and *Euphrates* myghtely preuayle: and when they styrre their Kinges agaynst vs in the West: their three froggy spirites, that of imperiall power, that of false prophecy, that of Satans sleight: all three bryng their Nauy, and other force, as to the waters of *MAGEDDON*, to be cut in peeces. They shall feele the seauenth Cuppe of wrath, and heare the seauenth Trumpet: when Nations opprest by them, learne skylfully to syng, *HALLELV-IA*: and with vnderstanding can prayse the Lord. Euen the Lord must consume this bad king *Abaddon* of *Cittim Italy* in the ende, at his glorious appearyng. † As those Beastes in *Daniel* by the fyrst commyng of *CHRIST* into the worlde, were wholly consumed: for whom God sate on a fyery Throne: So the Beast compounded of those Armes, shall perysh at the seconde: For whom a whytethrone of iustice is openly reuealed. By sentence thence the false Prophet *POPE*, and the Beast of his auctoryty shall aye feele Gods wrath vntyll they both be cast to the Dragon into Brimstony fyre. Euen so, Amen. Holy and iust are thy iudgementes O Lord, the king of the Sainctes.

Papas is Father, & Popes Devils. Eust. vpon Homer. The description of Satan by Romes armes openly argueth Rome to be Satans throne. † In the y. 1083 Volatier.

Of this vvarres writeth Guilhelmus Tyrius, Abbas, Vrspurgenis Benedicta Coltris, Paulus Aemilius, Volaterranus, Geo. 21. and in part Latine writers of English stories.

* So that, Apr: 14. the blood reaching to the Horse brydles 1600 furlonges, fifty is spoken of this vvarres for the lande of Israel: for in Salomons Temple blood reached to the horse brydles: and the vvhole land of Israel, (through all vvhich this vvarre vvent) is hidden 1600 furlongs large in R. Mena. chem vpon Gen. fol. 60. † For light & comparison of both, you shall haue a fuller Mappa, and Pictures.

THE HIGH IERUSALEM.

*Esa. 2, 2.
Mich. 4, 1.
Apo. 14.*

*Ierom upon Dan. 6.
Dan. 6, and 9.
2. Chro. 36, 22.
Ezra. 1 3.
Luke. 19, 11.*

Esa. 2, 3.

* That Melchisedec was commonly holden to be Sem, these Authors of sundry religions I had at hande to name, to stay such as thinke that a new opinion. Hebrewes upon Gene. 14. Rabbi Leui, Ben-gerſo, Abé Ezra, Baalhaturim, R. Symeon ben Iochai, Ramban, S. Iarchi from Hagada, Moses Hadarſon in Pet. Galatin, Midras Tillin Pſa. 76. Cimchi, Pſa. 110. Seder-ol. Talmud in Nedarim, and Aboth R. Nathan, R. Bochai upon Gen. ſol. 27. who noteth for the phrase that in Sems generations, Dying is not mentioned vntil Thara (which was mentioned in all from Adam to Noe) because CHRIST should come of Sem,

After the destruction of *Babylon*, let vs behold the saluation of *Syon*: which mountayne the Lordes death lyftted aboue all Mountaines: that all Nations might folow the Lambe vpon it. At *Ieruſalem* the Disciples receyued power from aboue: beyng togeather about an hundreth and twentie ſoules: to declare the great workes of God, in rayſing his ſonne from death. Then were *Ieuues* from all Nations vnder Heauen at *Ieruſalem*. *Saint Luke* reckoneth them much after the countreyes, into which men were fiſt ſcattered vpon the confuſion of tongues, for the building of *Babylon*: and according to the kingdomes that oppreſſed the faythfull *Ebreuues* after *Babels* ruine by *Sem* and *Iapheths* poſteritie. The number of an hundred and twentie to ſpeake to all *Ieuues*, that from farre Countreyes came to *Ieruſalem*: was fit to reuiue the ſtory of their diſpertion vnder *Darius* and *Cyrus*: when by decree of *Madaſ* and *Paras* the God of heauen was preached: *Cyrus* ſent *Iudah* to buylde *Ieruſalem*: and *Gabriel* tolde what yeere, day, and houre, *CHRIST* ſhoulde dye. That Prophecy made them come that yeere to *Ieruſalem*, to looke for the kingdome of Heauen to appeare. Then from *Syon* was the Law to goe foorth, and the worde of the Lord from *Ieruſalem*, euen when the moſt Holy by his death had confirmed the teſtament for many. The learning of ſaluation by *Grekes* hence fyrſt taught: was that dwelling of *Iapheth* in *Sems* tentes. Hytherto was that place glorious by the bleſſing of *Sem*,* who vnder the perſon of *Melchisedec*, was ſtyl alyue in deſcription. *Gen. 14, 18*. To which deſcription the *Ieuues* were to looke, that *CHRIST* myght be knowen to be God the iuſt king, heyre of the worlde, faythfull ouer his owne houſe, a fyniſher of *Aarons* office, of al Sacrifice & Offryng, an eternall ſacrificer by once offering hym ſelfe. In this Citie they receyued power in a ſtrong wynd, in ſyery clouen tongues, were fylled with the holy Ghoſt, and could ſpeake to euery one in his owne language. So the *Ieruſalem* from aboue was to be buylt, that all nations myght woorke in it, as contrariwyſe by tongues not vnderſtoode, the worke was but *Babylon* a confuſion: and men ſcattered cauſed the name *Synear*: and were eſtranged from the Tentcs of *Sem*: and lyfe of God, without whom beyng their guyde, they peryſh for euer. Hence the Diſciples went foorth to teach how *CHRIST* was to ſuffer: to aryſe from death, and to geue ſaluation to the worlde.

That worke they pertourmed by the ſtrength of God: who confirmed their doctrine with ſignes, wonders, powers, and gyftes of the holy ſpirite, accordyng to his wyll. Some of theſe godly Angels ſoone dyd ſeale their doctrine with their blood: ſome later ended their goodly combat: ſome lyued to ſee *CHRIST* come in his kingdome with power: when the worde was fruitefull in all the worlde: & that citie was buylt by *Fyſhers of Galilee*, which is called *IEHOVAH-THERE*.

THE HIGH IERVSALEM.

Then Tongues, Nations, and people of all Kingdomes departed from the power of darknes, by fayth and obedience to the kingdome of Christ, geuyng honour and glory for euer to the king euerlyuing, holy, vniuisible, God, only wise. Of the *Iewes* there helde styll the fayth an infinite number, tearmed by thousandes 144 after their reckoning of many. These with vs Heathen come to the feast of Tabernacles with Palme, crying *HOSANNA*, Saluation to God, and to the Lambe. This company of faythfull soules, called to the blessed mariage of the Lambe, are a *Ierusalem* from Heauen. *Apos. 3. & 21. Ebr. 12.* Though such glorious thynges be spoken concernyng this citie of God: the perfection whereof cannot be seene in this vale of teares, yet here God wipeth all teares from our eyes, and each blessing is here begunne. The name of this Citie much helpeth *Iew* and *Gentile*, to see the state of peace. For this is called *IERVSALEM*: and that in *Canaan* hath Christ destroyed. This name should cleerely haue taught both the *Ebrewees* not to looke and pray dayly for to returne to *Canaan*: and *Pseudocatholiques* not to haue fought for speciall holynes there. We lyue in this by fayth, and not by eye sight: and by hope, we behold the perfection. Of this Citie saluation is a wall, goodly as Iasper, cleere as Crystal. The foundations are in numbertwelue: of twelue precious Stones, such as *Aaron* ware on his brest: all the woorke of the Lambes twelue Apostles. The Gates are twelue, each of Pearle: vpon which are the names of the twelue Tribes of *Israel*: of whose fayth all must be, which enter in. Twelue Angels are conductours from east, west, north, & south: euen the starres of the Churches. The citie is square: of Burgesses setled for all turnes. Here God sitteth on a Throne, lyke a Iasper and Ruby, comfortable and iust. The Lambe is the Temple: that a thyrd Temple should not be looked for to be buylt. Thrones twise twelue are for all the Christians: borne of *Israels* twelue, or taught by the Apostles: who for dignitie are Seniores: For infinite, are tearmed but foure and twenty, in regarde of so many Tribes and Apostles. Here the Maiesty is honorable: as at the delyuery of the Law, from whose throne thunder, voyces, and lyghtnings, do proccede. Here oyle of grace is neuer wantyng: but burnyng with seuen Lampes, the spirites of * *Messias*, of wit & wysedome, of counsell and courage, of knowledge and vnderstandyng, and of the feare due to the eternall. Here the valiant, patient, witty, and speedy, with sharpe sight, are winged as those *Seraphim* that wayted on Christ: when ten calamities, and vtter destruction was tolde for the low *Ierusalem*. They of this Citie are not as *Israel*, after the flesh, which would not see for all the wonders that our Lord did. But these redeemed by his precious Blood are full of eyes, lyghtened by Lampes, the glory of *IEHOVAH*, and beholdyng Christ through all the Prophetes:

who lyueth for euer. Consider Syrach, 49. The learned Latines also commonly holde Sem to be Melchisedec, Selneccerus vpon Gen. 14. Namely take this, Ierom, Luther, Melanthon, Carion, Peuce- rus, Chytrens, Nauclerus, Lyra, Gultelmus Syrius, Lib. 23. Cha. 9 Reginum Chroniarum, Aquinas, Cas- tianus, bad Gene- brard, often vpon sundry occasions in Chro. fol. 27, 28, 36, 38, 39, 41, 46, 54, 58. Contemne not our owne nation, English vriters 400 yeres olde, Bale vocat. Page. 3. Lanquet in his Chro. and the Tables ioyned to the Bibl. collected by R. F. H. Also the Calen- der translated from Ar- query. A few woulde loath him that woulde holde any man then alme, greater then Abraham, not beyng of the ryght lyne of the Fathers. Of the like mynde is S. Aug. in quist. ex utroq; mix- tim. Cap. 109. Now that Melchise- dec representeth God, these very Ebrewes graunt. R. Symeon in Zoar, and R. Mena- chem, fol. 45. that he represented CHRIST. R. Isaac ben Arama vpon Gen. 47. and Moses Hadarson vpon Num. 16. they holde that. Yet their darknes cannot comprehend the light of God dwelling in Christ.

* Talmud in Sane- drin, Cha. Chelec, fol. 73. b.

THE HIGH IERVSALEM.

John. 6.
Dan. 9, 24.
Apoc. 6.
Esay. 60.
Apoc. 21.
Esay. 35, 3.
Aggi. 2, 3.
Dan. 2, 44.
Ephes. 1, 4.
Ephes. 2, 19.
Ioh. 7, 38.
Cant. 4, 15.
Apoc. 2.
Psal. 95, 7.

2. Tim. 4, 8.
Apoc. 3.
Apoc. 3.

Phil. 2, 21.

Cant. 1. 82. 3.

a performer of our sayth, sealed of God : sealer of all visions, opener of scales for the stories of the Church. Here is the true lyght, where the saved walke. Hither kingdomes bring their glory : Hither the blessed Nations cary their Jewels. This is a kingdome vncorrupted, which shall not be geuen to a strange and vncleane people. They must be written in the booke of the Lambe, and chosen of eternitie, sanctified of God, which here be citizens. Through this there gusheth a streame better then the foure in *Eden* : a streame of lyuely waters by beliefe in Christ, as those waters flowyng from *Lebanon*. Here is that Tree of lyfe in the myddes of the Paradise of God, with leaues to heale the nations, that wyll be cured, whyle it is sayd to day : with twelue frutes, to geue foode continually : to such as feede also vpon the hld Manna : who after death, receyue the crowne of iustice and lyfe, the mornyng starre, white clothyng, and the white stone : wherein a name is written, equall to all the Law. *Deut. 27, 2.* The first state of the first *Adam* in the first Paradise was glorious : This is better. And as *Mosis* began with the terrestriall, so the holy worde endeth in the celestiaall : that to wheelies full of eyes, may the writ of trueth be compared. The full consent and melody of Prophetes and Apostles : how their Harpes are tuned on *Mount Syon*, it wyll fully appeare in the full sight of peace : when our bodyes are made conformable to Christ his glorious body in the worlde to come : and our eyes shall see the Lord in that *Syon*. For that comyng, O thou whom my soule loueth, be lyke to the Roe vpon the mountaynes. Amen, euen so come Lord Iesus. Then we shall in perfect holynes worshyp thee : to whom the Angels alwayes geue holy worshyppe : saying, prayse, and glory, and wisdom, and thanks, and honour, and power, and myght, be vnto our God for euermore. Amen.

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Gabriell Simson and
William White.

A map of the north part from the equinoctial, with the
 ancient names of the Islands mentioned in Genesis: containing
 also the names of Daniel, who she with him those signs
 against the Chaldees and the Lords Bitch
 from the fall of Daniels Kingdom.

20
 The name of the
 Island is not
 mentioned in
 the Bible.

These names of
 the Islands are
 the same as
 the names of
 the Islands
 mentioned in
 the Bible.

A. Daniel &

Isle of
 St. Michael

St. Michael

St. Michael

St. Michael

St. Michael

St. Michael

St. Michael

St. Michael

St. Michael

St. Michael

